

E I V E

S E R M O N S

P R E A C H E D V P O N

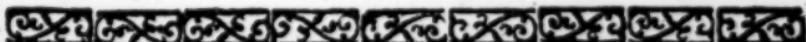
Severall Occasions.

Viz.

1. *The Athenian Babler*, at S. MARIES in OXFORD.
2. *Iacob and Esau*, *Election and Reprobation*, at PAVLS Crosse.
3. *The Arraignment of the Arrian*, at PAVLS Crosse.
4. *Moses and Aaron*, at S. MARIES in OXFORD.
5. *Natures Overthrow and Deaths Triumph*, at the Funerall of Sir John Sydenham, at Brimpton.

BY

Humphry Sydenham, M^r of Arts,
and Fellow of WADHAM College
in OXFORD.



L O N D O N,

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СЕМЯН ПРИЧИНА ОБРАЗОВАНИЯ СЕМЯН

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еде

• To the Right Honorable

TO THE RIGHT
HONOURABLE,
HENRY, Lord DANVERS,
Baron of DANCY, and Earle of
DANEY; The glorie of
both ages.

MY GOOD LORD,

 That service is most free of insinuation, which is so of attendance; whil'st others only look on your *virtues*, with your *fortunes*, and admire them, I both *weigh*, and *contemplate*, and so *honour* you more than they by how much a just *speculation* exceeds an outward and partiall survey of men, and of their actions. Tis my beleefe in that hath arm'd my resolution in this bold Tender of my labours, which though I acknowledge unworthy either of your *judgement*, or acceptance, yet the noble incourage-

B

ments

The Epistle Dedicatory.

ments and faire interpretations you have given
those formerly deliver'd in your care, have taught
mee a confidence that you will entertaine ~~these~~
also offer'd to your eye, a Judge more severe than
the other, because more subtil, and (what is
more) more deliberate ; however, did I not be-
lieve they would passe the mercie of an hono-
rable perusal, I should never have expos'd them
to the Criticisme and Comment of a censori-
ous Age, which undervalues *most* things, because
they are *common*, and *many* things, because they
are *good*. Though *mine* can lay no title to the *lat-
ter* in respect of their *frame* and *structure*, they
may of the *subject*, that is *sacred*, and should at
least *invite* acceptance, if not *inforce* it. As they
are (*most noble Lord*) vouchsafe them entertain-
ment ; they were publisht at the importunitiess
of some *private*, but *reall friends*, to whom they
addressed themselves only for *survey*, to you (now)
for *patronage*, *they may incourage my proceeding*,
but greatnessse must proteft them ; *your coun-
tenance* they beg, which if you daine to afford,
you no leſſe crowne *them*, than the *Author*, who
in all humilitie devotes himselfe

Your Lordships unfained honourer

and loyall servant,

H V M . S Y D E N H A M .

TO
THE HOPEFVLL
EXPECTATION, BOTH
of his Name, and
Country,

Sir HUGH PORTMAN,
BARONET,
Tbi.

MY HONOVR'D SIR:


Owever the publishing
of other Labours may en-
title me to Ostentation,
this cannot but touch up-
on Humilitie, since I
have exposed that to the
Eye onely of a Nation, which I had for-
merly to the Eare of a world, a University;
a World more glorious than that which in-
volves it, by how much it exceeds the other,

The Epistle Dedicatory.

in her Judgement, in her Charitie, and
(what is noble too) her encouragement ;
of the latter, I had some-taste in the delivery
of this, when I was a fitter object of her Pitie,
than approbation, whether shee reflected
on Minde, or Bodie, my Discourse, or Me.
But that was the extension of her goodnesse,
nothing that my weaknesse could expect or
point at, but the Merite of my worthier
Friends, amongst whom, as you were then
pleased to approve it, so now vouchsafe both
to peruse and countenance ; in that you shall
glorifie the endevours of him, who lookes no
higher than the honour of this title,

Your Friend that

ever serves you,

H V M . S Y D E N H A M .



THE ATHENIAN BABLER.

Text. ACTS 17. Ver. 18.

*Some said ; What will this
Babler say ?*



He life of a true Christian, the Apostle calls a continuall warfare ; The life of a true Apostle, the Christian calls a continuall Martyrdome ; Each act of it hath a bloody sceane, but not a mortall ; A few wounds cannot yet terminate his miserie, though they begin his glorie.

There are divers tough breathings required to the Celestiall race ; many a bleeding scarre to the good Fight,

B 3 sweatings,

The Athenian Babler.

Vers. 23, 24, 25,
26, 27, 28.

Act. 14. v. 10. 19.

Act. 16. 18. 23.

Act. 17. 23.

Act. 17. 7.

sweatings, wrestlings, ruggings numberlesse to the Crowne of Glorie. *Paul* had long since began the course and finisht it, and can shew you a platforme of all the sufferings ; the scrowle is ready drawne with his owne hand, you may peruse it if you please, 2 Cor. 11. where crueltie seemes to be methodicall, and torment accurate, persecution tumbles on persecution, as a billow on a billow, this on the necke of that ; one feales not the truth of his Apostleship, many shall. Hee was but now at *Lystra*, where hee cured a Cripple, and hee is stoned for it ; by and by at *Philippi* hee casts out a Devill, and hee is scourged. Here's not all ; sufferings of the bodie are not load enough for an Apostle ; if hee love his Lord and Master (as hee ought) hee must have some of reputation too ; hee that hath been so long acquainted with the lash of the hand, must now feele that of the tongue too : Buffettings are not sufficient for Disciples, they must have revilings also for the name of *Iesu*. *Paul* therefore shall now to *Athens* (the eye of the learned world and seat of the Philosopher) where he meets with language as perverse as the Religion, and amongst many false ones, findes no entertainment for the true : The mention of a *Jesus* crucified, stands not with the faith of an *Athenian*, nor a storie of the resurrection with his Philosophie. The Altar there consecrated to the *unkowne*, will not so soone smoake to the *jealous God*. The glorious Statues of *Mars* and *Jupiter*, cannot yet bee translated to the forme of a *Nazarite*. 'Tis not a bare relation can plant Christ at *Athens*, it must bee reason, the sinew and strength of some powerfull argument, and to this purpose *Paul* was but now in hot disputation with the *Jewes* there in the *Synagogue*. By this time hee hath dispatcht ; for loe yonder where he stands in earnest discourse with the people in the *Market* ? The tumult is enlarged, and the *Athenian* already tickled with the expectation of some noveltie ; Anon, the *Gowne* besets him, and

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and all the rigid Sects of the Philosophers; as the throng increases, so doth the Cry; On that side, Censure;—Some said he was a settler forth of strange Gods; on this side, Prejudice,—And some said, what will this Babler say?

In the division of which tumult wil't please you to observe mine.

1. *The persons prejudicte*, maskt here under a doubtful Pronoun, *Quidam*—some, —*Titus 1.10.10.*—some said.
2. *The persons prejudic'd*, cloathed in a tempe of obloquie and dishonour, ~~espouse by~~—*Babber*, ——*What will this Babler say?* Thus the field stands pitcht, where wee may view the parts, as the persons, in a double squadron, no more. *Paul* and his *Spirit* in one part of the Battalio; *Epicures*, *Stoicker*, with their Philosophie, in the other, the rest are but lookers on, no sharers in the conflict. Here's all; All that's naturall from the words, and not wrested; For (mine owne part) I'll not pull Scripture into peeces, digging for particulars which are not offred, for that were to torment a Text, not divide it. I affect nothing that is forc'd, love fluentesse, and (what the majestie of this place may (perchance) looke sowre on) plainesse. However, at this time, I have a little endevoured that way, that those of *Corinib* and *Ephesus* may as well heare *Paul*, as these of *Athens*. I come not now to play with the quaint eare, but to rub it, nor to cherish the dancing expectation of those *Athenians* which cry—*Newes, Newes,* ——but to folle it. And this is well enough for a *Babler*, that's the doome at *Athens*, mine, now, and justly too. I may not expect a greater mercy of the tongue thence, than an Apostle had, especially when a *Steicke* reignes in it. Whose Religion (for the most part) is but snarling, and a maine peece of his learning, Censure; But let's heare first what hee can say of the *Babler*, next, what the *Babler* will say. I begin with the persons prejudicte, *Titus 1.10.10.* Some said.

Act. 17.8.21.

Some?

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Part I.

* *Vers. 17.*

In cap. 17. Act.

*Aretius in cap.
17. Act.*

Act 17. 22.

Gen. not. ibid.

*Aretius in cap.
17. Act.*

Some? what some? The front of this verie presents them both in their qualitie, and number, *Philosophari*. What, of all Sects? No.—* *Certaine Philosophers*—of old, ~~now~~, since, by the modestie of *Pythagoras* a little degraded of that height, as if it trenched too neare upon ambition, to entitle themselves immediatly unto *Wisdom*, but to the love of it, and therefore now ~~divers~~, yet still of venerable esteemme among the *Athenians*. *Aretius* calls them their *Divines*; *Brentius* their *Patriarchs*, and their *Prophets*; Each word they speake was as canonickall as Text, and they themselves both Masters of it, and of the people. Of these there were divers Sects, two (here) specified, *Epicures*, *Stoicks*; these were extremes in the rules both of their life and tenent; the *Epicure* in the defect, the *Stoicke* in the excelle. Betweenne them both were the *Peripatetickes*, and the *Academickes*, better mixt and qualified in their opinion, sooping neither to the loosenesse of the one, nor the austertie of the other; but of these no mention in the Text. The *Anapagites* (intimated in the foot of this Chapter) were not *Philosophers*, but the *Athenian Judges*, some say; others, their *Consuls*, or their *Senators*: In the street of *Mart* (where the *Athenians* brought *Paul*, and inquired of his doctrine) was their Tribunall, where they sate upon their more weighty affaires, and, of old, arraigned *Socrates*, and condemned him of impietie. But I haye no quarrell to these, since I finde they had none to the Apostle; The *Stoicke* and the *Epioure* are the sole intercedaries and ring-leaders of the tumult, whom the very Text points out in this, —~~was~~ —*some said*, —men as opposite in their opinion, as to the truth; one seated his chief happiness in the pleasure of the *Bodie*, the other in the vertues of the *minde*. The *Epicure* attributed too much to voluptuousnesse, the *Stoicke* to the want of it; that would have a vacuitie of griefe both in minde, and sense; this taught his —~~andrews~~ —a nullity of

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of all affections in either. These are the broad and common Differences in their opinion, and such as here tread oppolite to the Doctrine of Saint Paul ; but there are others more cryticall and nice, which not finding touch'd by the pen of the Holy Ghost, I presum'd to enquire after in their owne Schooles, in Zeno's *Stoa* for one, and in Epicurus Garden for the other. A travell somewhat unncessarie for *Athens* amongst Philosophers, where they are daily canvaſt. Yet (perchance) there may bee — *some Nobles bere of Berea, and chiefe women of Theſſalonica, which haue received Paul with all willingneſſe* — which know them not. I ſhall bee onely your Remembrancer, their Informer.

Epicures (for I begin with them, they have the precedence in the Text) challenge both name and pedigree, from Epicurus the Founder and Father of that Sect. Hee was borne at *Athens*, ſeven yeeres after the death of *Plato*, where he lived, taught, dyed. Hee wrote 300. Bookes in his owne Art, without reference to a ſecond pen, and (what is ſtrange) observation ; no ſentence, no precept of Philosopher, but his owne ; thoſe of *Democritus*, *de Atomis*, and of *Ariſtippus*, *de voluptate*, *Dionysius Halicarnassus* calls his. His deportment and way of carriage, in matters of Moralitie, was very remarkable. In *Parentes picias*, in *Fratres beneficentia*, in *Servos mansuetudo*. ('Tis the triple commendation *Laminius* gives him,) And in lieu of these and the like vertues, his Countrie afterwards erected many brazen Statues, and *Atheneum* wrote certaine Epitaphs to the perpetuall embalming both of his name and honour. Hee was one it ſeemes more irregular in his tenent, than his life, abtemperious he was, moderate, in his repaſt, in his deſires, — *Oleribus nō exquis*, *Hieromeſayes*, and hee conſefes himſelfe in his Epistles, that Temperance was his ſeaſt, the lowest ſtaire of it, Paſtimonie : *Aqua contentus*, *Opolens*. His place of teaching was in *Garden*, and the manner

Verſ. 17.
Verſ. 4.

Lib. 2. biſt.
Lib. de Epicur.

A Ferro ſic in locum.
Alexand. ab Alex. lib. 3. Genaliūm Dierum,
Cap. II.

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manner not onely to the capacite, but the disposition of his hearer.

The whole Fabricke of his precepts hee builds upon this double ground : The one on Mans part, that hee is composed of a double substance, a Bodie and a Soule, and both these mortall ; yea, the Soule vanisht sooner than the Bodie ; For when the Soule is breathed out, the Bodie yet remaines the same, and the proportion of parts perfect. *Anima mox ut exierit veluti fumus vento diverberata, dissolvitur* ; But the Soule is no sooner separate than blowne away, like smoake scattered by the winde. So Saint *Augustine* relates the opinion in his Tract, *De Epic.* & *Stoic.* 5. c. sp. On this foundation was raised their great opinion, that Mans chiefest happinesses consist in the pleasure of the Bodie. *The rest of that was the end of all Blessednesse* ; *For to this purpose doe wee all things, that wee may neither bee disturbed nor grieved,* (*tis Epicurus owne Doctrine.*) Yet every pleasure is not so magnified, as that of the Pallate by superfluitie, of the Bodie by effeminatenesse ; *But, when after a long toleration of sorrow a greater pleasure ensur*, when the Bodie is no more beset with griefe, the Mind untost and free from all maws of perturbation, there was the true Happiness. *Hee was blessed that enjoyed those delights in present ; future, they neither believed nor cared for,* Death was the slaughterman of all : And therefore Seneca calles the Schoole of the *Epioures* ; *Delicatam, & umbraticam, apud quas virtus voluptatis ministra.* For if the Soule also perisheth with the Bodie, the dirge and requiem that thy sing, is *Eh, Bib, End;* Eat and drinke, for to morrow we shall die ; and after death what pleasure ? And therefore wee finde their usuall *Epicedium*, *& datur idei vixi,* Death is nothing to us, for what is dissolved wants sense, and what wants sense is nothing to us. For if Man bee composed of Bodie and Soule, and Death bee the dissolution of both, the burthen of them songe comstantly, *Cain sumus, non est mors,*

In Epist. ad Hec-
rodotum.

Sene. lib. 4. de
Benefic.

Lib. 3. Pyrron.
Hypotyp. cap. 34.

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mors, cum autem mors est, non firmus; so *Sextus Empiricus*: Moreover, they would have the soule a kinde of bodie, otherwise (say they) it would neither doe nor suffer. *Incorporeum*, with them, is all one with *Vacuum*; and therefore, the Soule (they said) was composed of Atomes, and when the Atomes in a man were dissolved, then the Soule dyed, as *Epicurus* himselfe in his Epistle to *Hecatobratus*.

The other foundation is on Gods part; for the *Epicure* grants there is a God, but denies his Providence; howbeit, under a glorious colour — *Deum ad Caeli eardines ambulare, & nulla tangi mortalium cura*, as if forsooth, it would not stand with the majestic of the world, to regard what is done in those sublunarie parts, and so make God (as *Tertullian* complaines) *Oritum, & in exercitum neminem in humanis rebus*, — haply conceiting it might detract somewhat from his delight and pleasure, to molest himselfe with the care of this nether world. Above all things this moved him most, — *Homines religiosi*, — that the most religious men were most of all afflicted, whereas those which did either wholly neglect the Gods, or serve them but at their pleasure, came into no misfortune, or at least no misfortune like other men. And in fine, *Ipsa etiam Tempa fulminibus conflagriari*, — hee observed that the Temples also raised for the honour of the Gods, and dedicated to their service, were often-times burnt with fire from Heaven. Out of which premisses, the silly Heathen gathers this desperate conclusion: *Surely the Almighty walketh in the heights of Heaven, and judgeth not; Trust, God careth not for those things.*

Stoicks (so derived from *Stoā* where Zeno taught, the master of that sect) were of a more sowe and contrasted brow; their severitie drew their name into a proverbe, *Stoicum supereulum, gravitas Stoica*: their Precepts were for the most part but a Systeme of harsh and austere

Gault in locum.

In Apol. advers. gentes, cap. 24.

Alexand. ab Alex. lib. 3. Genalium Dictionar. cap. II.

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Tull. 5. de Finibus &c. 1. Academ.

Lypsius in manuaduct. ad Stoicam Philosoph.

Tull. 1. de nat. Deorum.

Tull. lib. 1. de nat. Deorum.

Diogen. Laert. in vita Zeno. lib. 7.

In 17. cap. Att.

In locum.

austere Paradoxes. A wise man is then blest, when under the greatest tormentas. Metellus lives not more happily than Regulus. A wise man is free from all passions. Hee is a fool, that doth commiserate his friend in distresse: Astrie and Pitio are diseases of the minde, and one with the facies and perturbations of griece, mentall facknesses disirke no wise mans health. Hee can neither erre, nor bee ignorant, nor deceiue, nor ly. Hee is alone to bee reputed rich, a Master of his owne libertie, a King, without forme, equall to God himselfe; Hoc est summum bonum, quod si occupis, incipis Deorum socius esse, non supplex, it is Seneca's Stoicisme, in his 31. Epistle. In all vertues they held a partie, and so in sinnes too, Hee no more faultie that killeth a man, than hee that cuts off a dogs necke. Touching God and the nature of him, they strangely varied. Some thought him—an immortall living Creature, a perfect rationall and a blessed; others granted him a Being and Providence; but this Providence they vassall to their Stoicall Fate, and make Gods government not free and voluntarie, but necessitated and compelled. Ut deus ipse fata necessitate constrictus cum Caeli machina videtur ferre, (so Calvin.) Touching Man, they taught that his chiefest happiness was placed in the mindes vertue, which opinion though it shew faire and glorious, tends but to this—Quenam mortalem felicitatis sui artificem esse posse, (sayes Bulinger.) Every man should bee the contriver and squarer out of his owne happiness; and thus weake man is hereby blowne up with a proud confidence, that being vertuous he should be adorned with the spoules of God,—Est aliquid quo sapiens antecedit Deum, ille naturae beneficio, non suo sapiens est. I forbear to translate the proud blasphemie, it is Seneca's in his 53. Epistle. But me thinkes this vaunting Stoicke might easily have beeome taken downe by his owne Principles, for aske but any of them, how long their soule shall enjoy that supposed happiness. Tully makes answer for them,

5. De Finibus.

Laert. lib. de
Epicur.

Sextus Empir.
Pyrron. Hypol.
cap. 24. lib. 3.

them, —— *Diu manseros astant minter, semper negantur*, like long-lived Crowes, they last out some yeeres after the bodies Death; but by their owne confessions grow old continually, and dye at last; and then wherein may the Stoicks bragge more than the Epicurus? In this, little. They both held, the soule was of it selfe a bodie; the Stoicks did extend it a little further, and then obnoxious to corruption too. And yet Antipater, and Poffidonius (chiefe members of that Sect) said, the Soule was a hot spirit, for this made us to move and breathe; And all soules should endure till that heat were extinguisht, Clearchus said, but Chrysippus, onely wise mens. Thus some are as giddy in their opinions, as fottish; others, as detestable, as giddy; one dotes on the world, and would have it to bee *Animal rationale*; —— The universe must have a Soule, that immortall, and the parts thereof, *Animantium anima*. A second falls in love with Vertues, and would have them to bee glorious living Creatures; but this foole Seneca lathes with an —— *O trifles impior, ridicula sunt*, in his 113. Epistle. A third adores the Starres, and wold have them *inventi*; the Sunne from the Sea, the Moone from the lesser waters. A fourth growes salacious, and hot, and would have a communione of wives to wise men, of Strumpets to the residue. A fith, yet more devillish, will have a libertie of Bed from the Father to the Daughter, from the Mother to the Sonne, from the Brother to the Sister, and so backe againe; and to make all compleatly heathenish, (and I tremble to heare the it is a pulpit) *A Somme may partecipate of the body of his late Babber*, and eat the flesh of his dead Father, doggishly, detestable. Cetics Sextus Empiricus, —— Zeno approbat quod apud nos Sodomite, —— in his 3. booke *Pyrrhonum Hypotypostas*, Cap. 24.

Thus with as much brevitic as I could, I have traced out the principall positions of these divided Sects. Worthy ones no doubt, to bandy against the sacred

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Acts 17. 17.

1 Cor. 1. 23.

Calvin. in locum

Aug. Tract. de
Epicur. & Stoic.
cm. cap. 7.
Lyra in cap. 17.
Act.

Acts 17. 18.

Fundamentals of an Apostle, yet if it now please you to follow them, — *E sicut & portis, in Synagogan,* — From their Gallery and Garden where they taught, into their Synagogue, you shall overtake them there all flocked together about Saint Paul, and (as the Text describes it) *encountring him.* Here is just matter for observation, if not for wonder. *Epicures, Stoicks, men which Jane as much as any that beare the name of Philosophers can doe amongst themselves, are readie (neverthelesse) to meet in a tumult, and joyne forces against an Apostle,* strange, did wee not know that the wisdome of this world were enimies against God, and that — *Christ unto the Jewes a stumbling blanke, unto the Grecians foolishnesse.* What the ground was which should occasion this assault, Saint Augustine conjectures to bee (and it is not repugnant to the drift of the Text) *Quid faciat bestiam vitam?* What might make a man most happie? The Epicure hee answers; *Voluptas corporis,* the pleasure; but with this limitation, the honest pleasure of the boodie. The Stoick hee saith, — *Virtus,* — The vertue of the minde; the Apostle replies, — *Domum Dei;* it is the gift of GOD: Lyra addes, that from thence the sequel led them to the Resurrection. For the Epicure joy could last no longer than his subiect; his blisse must dye with his boodie; and the Stoicker foresaw not the Soules immortalitie, and therefore could not promise everlasting happiness. But the Apostle hee preacheth a Resurrection of boodie and soule, and by that Eternall life, and so by consequence everlasting Happiness through Christ, both of Soule and Bodie. This seemed to have beeene the subiect of their Dispute, but their Arguments I can by no meanes collect; Belike they were so silly, that they were not thought worthy to bee enrolled amongst those more noble Acts of the Apostles, only their impudence, that is so notorious that it may not bee omitted. For, on what side soever the victorie goes, their

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theirs is the triumph ; the cry runnes with the *Athenian*, the Philosopher hath non-plust the Divine, and the Apostle bubbles. Thus the wicked have bent their bow, and shot their arrowes, even bitter words, bitter words against the Church, and her true members in all Ages. The naturall man led on by the dull light of reason, making Philosophie his Starre, endevours with those weake twinklings, those lesser influences to obscure the glory of the greater light, that of Divine truth, so it was in the first dawne and rising of the Church. *Jannes* and *Jambres*, the great Magicians of *Egypt*, withstood *Mos*es working miracles before *Pharaoh*. But all the spels of Magicke with their blacke power, never wrought so michievously against the Church as the subtill enchantments of the Philosopher. Christianitie never felt such wounds, as from the Schoole of the *Athenian*. The *Seminarie* of the wrangling Artist ; the *Epicure*, *Stoicke*, *Platonist*, they were Philosophers, that's enough ; they not onely strangled to oppose Fundamentals of Faith, but to destroy them. Every age of the Church, and almost every place of it will give us a world of instances ; one *Alexandria* affords an *Arian* and a *Demophylus* against Christ ; one *Constantinople* a *Macedonius*, and an *Eusebe* against the Holy Ghost ; one *Ephesus* an *Athenius*, and a *Theodore* against the Virgin *Mary* ; one *Athens* (*here*) an *Epicure*, and a *Stoicke* against *Paul* ; Nay, the sophistrie of one perverse but nimble Disputant, hath cost more lives than are now breathing in the Christian world, and opened such a flicke and Arch thorow the bodie of the Easterne Church, which was not stopt againe almost in the current of three hundred yeeres, when downe it blood ran swiftly from the butcheries of *Valkens* and *Constantius*, and the Limbes, the thousand limbes of slaughtered Infants swam with the violence of the Torrent, even then when Christianitie grapped under the mercilesse inventions and various tortures

Socrat. l.1. c.5.

Sozom. lib. 1.
cap. 17.

Ad annum 75.

Baron. ad an-

num 164.

tortures of the *Arian* Massacre and Persecution. Philosophers were the first *Patriarchs* of that Heresie, and hence I suppose was that Edict of Constantine, that as a badge and character of their profession, they should bee no more called *Arians*, but *Porphyrians*, the venomous brood of their cursed Master, and one that then blew the coale to most combustions of the Primitive Church; For, at the *Council of Nice* (the place, and means ordained by that good Emperour for the suppression of *Arius*, Anno Christi 325.) some, if not of his name, yet of his profession, (for they were Philosophers) troup'd thither in droves and multitudes, not onely to oppose the Bishops, but to upbraid them. *Odo inflammati quod superstitione Gentilium religio antiquari ceperat*,—as Ruffinus lib. 1. cap. 3. And before that (in the Apostles time) about the yeere of Christ 75. they went about from Cittie to Cittie with this pretext onely to reforme publique misdemeanours, and to that purpose had certaine Sermons to the people, for rectifying their Conversation in morall carriages, and so seemed industrious to reduce them to a better forme, but the maine project was to confront the Apostles doctrine, and establish them more immovably in the former superstition of the *Gentiles*: thus did *Dyon*, *Apollonius*, *Euphrates*, *Demetrius*, *Musonius*, *Epicetus*, *Lucian*, and others, as Barninus in his first *Tome* 777, pag. nay, the very dregs of them (saith the Antiquarie) the *Cynicks*, and the *Epicure*, so violent (here) against *Paul*. *Hos pre ceteris infestos sensit Christiana religio*.—These were the Heathen Janissaries, the chiefe Soldiers and speare-men against the Christian Faith, when at *Rome* the sides of that Religion were struke thorow with their blasphemous declamations, & petulantium eorum calumnias & dicerias misere profundebatur, the same Baronius in his second *Tome*, pag. 154. Thus all violent oppositions of Christian truth had their first conception in the wombe of

Philosophy; The Fathers which traffick't with the tumults of those times, said little & as much; — *Omnis heres subordinata Philosophis;* — *Marcion* came out of the Schoole of our *Sticke*; *Celsus*, of the *Epicure*; *Valentinus*, of that of *Plato*; all heresies were the flourishings and trimmings of humane Learning. *Inde Aenes, & forme nescio qua;* — *Et Trinitas hominis apud Valentimum.* Thence those *Heresies* (I know not what *Ideas*,) and that triple man in *Valentinus*, he was a *Platonist*. Thence *Marcions* quiet God, it came from the *Sticke*; And the Soule should be made subject to Corruption, — is in observation of the *Epicure*, and the deniall of the Resurrection, the joynit opinion of their whole Schooles. And when their — *Materia prima* is matcht with God, it is *Zeno's Discipline*, and when God is said to be a very Substance, *Heracitus* hath a finger in it, thus *Tertullian*, *Saint Hieron* keeper on the Catalogue — *inde Euromius presens*. Thence *Euromius* drew his poyton against the Eternitie of the Sonne of God, For, *whatsoeuer is begotten and borne, before it was begotten, was not.* Thence *Novatus* blockes up all hope of pardon for offences on Gods part; that he might take away reparation and all suit for it, on ours. Thence *Manicheus* double God, and *Sabellius* single person; and to be short, — *De illis fontibus universa dogmata argumentationum suam rivular trahunt:* — *Menandrians, Saturnians, Basilians, Ammonians, Prolians, Julianos*, and the residue of that cursed Rabble; had from thence their conception, birth, nourishment, continuance. Hereupon the great Doctor of the Gentiles, writing purposely of their Wisdome, alleageth no other reason why they were not wise unto Salvation, but the *wisdome of this world*. *The world through wisdome knew not God,* 1 Cor. 1. 20. And therefore he prescribes the *Colossians* 2. — *Corvus non seducat, — Take heed lest any man spoile you through Philosophie and vaine deceits.* *Fuerst Athenius, Saint Paul* had

*Lib. de Prescrip.
advers. Heres.*

*Comment in Na-
bum ad cap. 3.*

*Iohann. Baptist.
Chrispus de Eth-
nic. Philof. Cante
legend. Quin..*

Coloss. 2. 4.

The Athenian Babler.

*De Proscript.
advers. Heret.*

had beeene at Athens (saith Tertullian,) and knew by his often encounter there, how desperately secular and profane Knowledge wounded Divine Truth. Insomuch, that the Father is of opinion, *Unde haec seminaria omnis heresies damuari;* in his fift Booke against Mortion, 19. Chapter.

But whilst wee goe about to vindicate our Apostle, let us not be too injurious to the Philosopher; The Epicure and the Stoicke had their drosse and rubbish, yet they had their Silver too, which had past the fornace, tryed and purified enoughe for the practice of a Christian. Though they had Huskes and Acornes for their Swine, yet they had Bread for Men. It was not their Philosophie was so pestilent, but the use of it; our Apostle reprehends not the true, but the vaine; no doubt there is that which is Sanctified, as well as the Adulterate, otherwise the Fathers would never have stiled Divinitie, *Philosophy;* That is a glorious ray sent downe from Heaven by the Father of Light; This but strange Fire some *Prometheans* stole thence, and infused into a peice of babling clay which circumvents weake men, and under a shadow and pretext of Wisdome, oftentimes carries away probabilitie for truth. And it was this latter that inflamed the youth of *Augustine* to the studie of it; but he was soone cool'd when he desiried the other; — *Nomen Christi non erat ibi;* — in the third of his Confessions. And the words: — *Inus Xerxes,* were not now to be read in the great Peripatetick. — Insomuch, that that former asseveration of his — *Philosophos tantum exculpi, quantum impius non operuit;* — he recants in the first of his Retractations; and against the Academickes he is at once zealous and peremptory. — *Hujus mundi Philosophiam nostra meritissem detestor;* — Our sacred Discipline utterly detests Philosophy; But what? *The Philosophia of this world,* which I know not whether it hath more convinced or begotten ergour, or improved us in our know-

Cap. 4.

Cap. 1.

Lib. 3. cap. 19.

knowledge, or staggered us: And therefore *Justin Martyr*, after his Conversion from the Philosopher to the Christian, complained he was deluded by reading *Plato*; and *Clemens Alexandrinus* reports of *Carpocrates*, and *Epiphanes*, who reading in *Plato's Common-wealth*, that *Vives ought to be common*, taught instantly their owne to follow that virtuous principle, it is *Baronius Quadrat*, in his second Tome, pag. 76. Thus the Gold which *Salomon transports from Ophyr*, hammered and polished as it ought, beautifies the Temple; but if it fall into the hands of the *Babylonians*, they worke it to the ruine of the Cittie of God.

In Cal. cum Try-
pbo. Iudeo.

Ad annum 120.

And by this time *Paul* hath past his encounter, and begins now to suspect the censure of the Philosopher. He that enters the *Synagogue at Athens*, is to expect nimble Eares, and sharpe Tongues. If he Dispute, he must hazard an absurditie; if he Preach, he babbles. What bee doth on the one side lesse affectedly, and plaine, the *Epicure* wrests instantly to the censure of a *Bull*, what more titterly, and politer on the other, the *Snickre* to a strong Line. Thus betwixne the acutenesse of the one, and the superciliousnesse of the other, *Paul* shall not scape his lash; but the comfort is, except that the Parallel (here) exceeds the patterne, our Criticks are not numberless; onely, *Titus* — *somesaid*; and these some (too) very probably, but *Philosophers*, that is, — *Gloria animalis & popularis in re aequa rumoris venalia monicipis*, as *Hieron* characters them. Creatures that will be bought and sold for popular applause; and when those factions are thus met, what is the issue? All they leave behind is but a meete saying, — *Titus*, *17.12*, — *somesaid*, — and not said onely of late, but done too, done violently against *Paul*, not onely at *Athens*, in the *Synagogue*, but in the hill of *Areopagus* too, the place of their consultation, where if the rude *Epicure* and the *Snickre* cannot cry him downe enough at *Corinth*, *Jesus* shall rise against him, and bring him

Act 17. 12.

The Athenian Babler.

him to the judgement seat before Gallio the chiefe Deputie, for doing things wherof is stolne the Law; but mangreall their spight, it was found (said the Text) but a *cavill of names and words*; — and he is dismissit the Tribunall with consent of the Judge, and little glorie to the Perscutor: The story you may finde in the 18. of this Booke, the application neerer home, thus. There is an one-side austericie, which looks grim upon offences, and pretends strangely to publike reformation; but the heart is double, and the designe base, when it is not out of zeale to the common cause, but envie to the person. There are some which can harbour cleanlye an inveterate grudge, and like cunning Apothecaries, guild handsomely their bitter pills; but when occasion of revenge is offered, like wind that is crept into the cavernes of the earth, it swells and strugles, and shakes the whole masse and bulke till it hath vent, which not finding close enough by their owne persons, they set their Pioners a digging, and their Moles are heaving under earth, thinking to blow up all unseene. There is no soule so desperate as that which lies in ambush, and with her fangs hid, that project is ever mercilous, though the breakers carrie, folloeing God with aqua, as moloch did with fire.

Beloved, if Athens be thus an enemy to Athens, and will nurse up Snakes in her owne bosome, and Vultures for her owne heart, what can she expect from the lips of Aspes? and venome of sharper set Tongues, which cry of her as they did sometimes of Jerusalem, — *Dominus nra it even to the ground?* — The Virgin daughter is become as Harlot, the rendezvous of the Epicure, the Synagogue of Lewdnesse, the Pup of Everbitancie, — *Tunc adhuc non satis fayditis.* Some say id. Some, that not only went out from us, but were of us too, but whilost liere little better than profest Epicure, at Rome (lately) bold Stoikes, and in a beardesse austericie, cry downe the Discipline of Athens in open Senate; There are some iambitions of the bish called

Homer,

Honour, (indeed but more tympanic and ayre of true Honour) that they will venture for it thorow the jawes of Perjurie, forgetting the loyaltie they owed to their sometimes Mother, and the fearefull engagements made her by way of oath, for the vindicating of her honour; but these have said, and had they said truly, it had beeene in such a high injustice, and in sonnes too broadly discovers their little truth of affection, and lese of judgement. As for those ignorant cryes the monster Multitude casts upon *Athenes*, here, sence hath made the object, both of their scorne and pitie. The wounds, the unnatural wounds from her owne *Ner* to touch our *A-*grippina.

And now the *Epicure* and the *Stoiche* have said, said and done what they can against *Paul* and against *Athenes*; you have heard their violence; please you now turne your attentions from the *Philosopher* to the *Drama*, and heare

What the Babler will say.

and make your self ignorant. Hauing oþer thing to do, I will not trouble you with any thing else, than to shew you what he will say.

What will this Babler say?

A God, at *Myleum* & at *Lysia*, *Macarius* & at *Athenes*, a Babler & Sure mens denuncis varie with the place, and as the Climate is seald, so is the opinion: Had they steept all their malice and wit in one head-piece, and vented it by a tongue more scurillous than that of *Rabbletry*, they could not have prophaned the honour of an Apostle with accidence of such barbarousness and derogation. *Babler*: A word so foule and odious, of that latitude and various signification in the originall, that both Translators and Expositors have beeene plunged strangely and divided, in the apt rendring it in a dead language; to omit the vulgar ones of — *Nagatoro*, *Kubidap*, *Garrison*, *Blarney*, — as of those which

mean many
things.

Part 2.

Adagia, *maxims*,
& *Captions*.

Hesebius,

— *Pravaegi*.

Leonardus Are-

tinus.

The Athenian Babler.

Besa in locum,
Vetus lectio.

Erasmus in lo-
cum.

Caietan in loc.

Aretinus in loc.

Berant supra.

Athenaeus cita-
tur ab Erasmo
in loc.

Aretinus & Eras-
mus in loc.

follow the héele and trooke of the letter merely; others, which more closely pursue the Metaphor, give it us, by — *Seminator verborum*, — a sower of words; others — *Semini verbius*, — a seeder of them; a third sort, — *Seminilegus*, — a gathere of seeds, — and this latter seemes to kisse and affe necrest with the nature of the word *αρνητης*, an *Atticke* one, (*lavyes Caietan*) meta- phorically applyed (here) and hath reference to those *αρνηται*, certaine Birds (*Aretine tels us*) so called, — *αρνηται* *απολιθωματων αρνητων*; — from gathering of seeds, or — *αρνηται* *αποσπειρων αρνητων*; — from sowing of speeches, — though this latter derivation affect not some, as dou- bly peccant, in the Erymon and the Metaphor; for then *αρνηται*: had beeene more genuine, so *Besa*. Birds they were of vile esteeme amongst the *Athenians*, use-lesse, neither for food nor song, — *Sed garrulus perpetuo lau-*
rantes, — so continually chattering, that they did rach- and perplex the eares of all that heard them; in so much, that it grew proverbiall amongst the *Atticks*, that hee that was loud in his discourse, or impertinent, or profuse, was instantly — *αρνητης*, which seemes to sound one with that *αρνητης* — *Athenaeus* touches, — *πτεραν*
αρνητηδησ — quoted by *Erasmus*. The first (for ought I reade) that ever made use of the word in this disrac- full-way was *Demosthenes*, and he flung it upon *Ae- chimer*, who being an *Athenian*, dropt it (belike) after- wards amongst some of the Philosophers, and a Stoike takes it up, and bestowes it here on an Apostle. It was well shoulder'd from the *Philosopher* to the *Divine*; but mee thinkes it shoulde not sticke there. Bubling ill be- comes the lips of the *Levites*, and it cannot hang truly upon that tongue which hath beeene toucht with a coale from the Altar; and sure Justice cannot put it on us, it must be malice, or prejudice, or both, and both have done it, not onely on me, but that great Apostle *Paul* himselfe, though choicely vert in all waies of learning, a knowne

alknowne Scholler, a profest Disputant, a great Doctor of the *Gentiles*, brought up at the feet of *Gamaliel*, one that had done so many miracles to the conversion of many, astonishment of all, yet he cannot passe an *Athenian* without his lash, a *Philosopher* without his quip; — wilcke the Gowne is so frequent, hard baulking the Criticke; *Livie* will not like *Trogius*, nor *Caligula*, *Livie*; *Athenaeus*, *Plato*, or a third *Athenaeus*; *Tully*, *Demosthenes*; or the *Lypcian*, *Tully*; so many fancies, so many censures, — no avoyding them at *Athens*. Nay, were *Paul* a second time to arrive it, he might yet perchance meet with an *Episcop* or a *Stoiche*, would have a fling at him with his *Quid vnk Seminilegas iste?* What will this Babler say? And this venome towards *Paul* swels not onely at *Athens*, but at *Dirbe*, and *Lystra*, and the chiefe Cities of *Lycassia*; scarce one in a Kingdome but would jerke at a *Paul*; and if he chance to come before *Falix* the Gouvernour, some black-monthered *Tenebros* will be bawling at the barre, readie bill'd with a false accusation, — *This man is a mover of sedition, goes about to pollute the Temple, a chiefe maintainer of the Sect of the Nazarites.* — Thus secular malice (thorow all ages) hath opposed the true members of the Church, and if it cannot disparage the honour of their title, it will spightfully plot the traducement of their honour; — Up thou *Bald-pate*, Up thou *Bald-pate*, children can cry at *Bethel*; — and, He is factious, he is unconformable, he is a Babler at *Athens*, is the popular and commen *Vogue*. Here is a large field offered mee, thorow which I might travell, but this is nou my way, it is too trodden; every Hackney rides it, I have found out as neere a cut, thought the passage may seeme more stony and uneven; thither bend I, where I shall shew you, how in Divine matters wee may be said to babble; how in Secular; in either how not: The Symptomes of that *Lip-disease*, the danger, the judgement on it, the cure. Let the *Episcop* and the *Stoiche*, (awhile) lay

Acts 24. 5.

2 King. 3. 23.

Fist of babblers Babblers.

Hooke, lib. 5.
Eccl. Pol.

Charon, lib. 3.
Wisdom.

Heccatius.

Ecclus. 21. 25.

Psal. 141. 3:

Plutar.

lay by their censure, and beate, now. — What this Babler will say, — I leave to another question. — But O! this

Speech is the mimic image, whereby the Minde and Soule of the Speaker conveyeth his selfe into the bofome of him that heareth. The Steire and Rother of the Soule, which disposeth the hearts and affections of men, like certaine notes to make up an exact harmony. But this must be soft, and gentle then, not overscrued; It is with Speech, as it is with Tunes, if keyed too high, rattleth less the Instrument than the eare that heares them, when those which are lower pitcht make the harmony both full and sweeter; your tumid and forced language barrowes the attention, when the facill and flowing stile doth not so much layre applause, as command it; it is a gaudy, but an emasculat and weake eloquence, which is dress onely in a pompe of words, and glories more in the strength of the Epithets, than the matter; this is the Body, the other but the Garment of our discourse, which wee should suit as well to everie subject, as occasion; sometimes more liberally, sometimes more contractedly, lest we be said to bubble, — for it is true what Archidamus told the Orator of old, — They which know how to speake well, know also their times of silence. — And (indeed) to speake appositely and much, is not the part of one man, I am sure, nor of a wise man. — The words of him which hath understanding, are weighed in the Balance. — Marke — weighed in the Balance. — Here is deliberation of speech, evennesse — Pote Domine custodiam me — was the prayer of David, — set a watch before my lips. And in the Law of Moses, the Vessell that had not the covering fastened to it, was uncleane; and therefore the inner parts of a foole are resembled to a broken vessell, which hath neither part entire, nor covering, he can keepe no knowledge while he liveth, Eccl. 21. 14. Hereupon those more nobly bred amongst the Romanes, learned first to hold their peace, and afterwards

to speake. — For, *Unde illi cura cordis* (saith Bernard)
qui ne ipso quidem adhuc his circumspicit ? Hee is an
all treacher of his owne thoughts, that keepes not the
doores of his lips shut ; and that heart is never lockt fast
upon any secret, where a profuse tongue layes interest
to the Key.

*De triplici Cu-
sodia : ling.
man. ment.*

And therfore Nature hath provided well in fortify-
ing this member more than any part of the Bodie, set-
ting a garrison of the strong and stout men about it, Eo-
cles. 12. doulby intrenching it with lips and teeth, not
so much to oppose a forraine Invasion as to allay muti-
nies within, for the tongue is an unruly member, and
sides much with the perversesse of our will ; and there-
fore Reason should keepe strict Sentinell upon it, and as
well direct, as guard it. Nature hath proportioned us a
double eare and eye to a single tongue, and Reason in-
terprets instantly — *Wee shoulde bestre and se twise, ere wee
speak once.* And indeed our tongues should follow our
lensc (sayes Augustine) and not our will, and the Father
puts the foole handfomely upon him, — *Qui non prius
verbum ducit ad lingam rationis, quam educat ad longum
vit.* —

Let Reason (saith the Sonne of Syrach) goe before
everie enterprize and counsell to everie action, to everie
virtuous action, (besides the latter of these) the Philo-
sopher allowes a double Adverb, — *Scienter, Constan-
te.* — So that every discreet deligne must have besides
Reason, Knowledge, Counsell, Constancie, Reason and
Knowledge, the pole and card to direct it ; Counsell,
Constancie, to steere and ballace it. Hence it is that the
tongue of a wise man is in his heart, and where the heart
of a foole is, no ignorance so womanish but tels you.

So that the observation of S. Bernard comes seasonably here, — *Non personam tibi velim suppetam esse, sed
linguam, praeferim in sermocinatione communis,* — In com-
mon talke we are not to heed the person so much as the

*Ad Fraues in
Erem. serm. 2.*

Ecclesi. 37. 16.

*Aristotle Etic.
lib. 3.*

Ecclesi. 21.

Bernard ut sup.

The Athenian Babler.

tongue, for by the heling of that we may rive at the weight or weakness of the Master; for commonly he that nothing but talkes, talkes nothing, nothing of bulte or substance, shels onely and barks of things without their pith or kernell.

To avoid then this disease of babling and profuse emptying of vaine words, the Disciples were prescribed, — their — *Habete sal in vobis*; — and salt (you know) was commanded of old, not onely to Men, but to *Sacrifices* and *Words*. That to words (not favoured aright) S. *Augustine* calls, — *Nel infatuum ad nullum conditum*, — it seasons nothing as it should doe, everie thing relishes amiss it toucheth. For the *Babler* doth not measure words by their weight, but by their number, neither regards he what he speakes, but how much; Thus whiles he labours to perswade the eare, he wounds it, and to invite his hearer, he torments him. In the Leviticall Law, the man that had — *Fluorum seminum*, — was uncleane; — And *Gregorius* turnes the Allegorie on the dispensers of holy Mysteries, — Gods Word is the Seed, the Preacher the Sower of it; or, as *The Father* hath it on the Parable, — *Cephus seminans*, — the Seedeismane basket, — If he be then — *Incaute loquax*, — unpremeditately babling, — *Non ad usum generis, sed ad immunditiam semen offendit*, — and such an one in Primitive times was called — *Semini-verbina*, — the Father tells us in the second part of his *Pastoralis*, 4. Chapter. And no doubt he that sowes overmuch by the Tongue, shall seldom fructifie, except the seed be choice and orderly disposed, Speech being the more exquisit communication of Discourse and Reason, which as it should not be too courstly open, so not involved; Hence the *Athenians* compared it to a rich pece of Arms drawne out in varietie of Stories, which displayed, opened both delight and wonder, but folded up, neither; For, it is with Speech, as with some Aromaticks and perfumes, which in the masse and roll smell little, but

Markt 9.

Levit. 12. 13.
Coloss. 4. 6.

Ad Fratres in Erem. *serm.* 2.

August. in *Parabol.* *serm.*

Greg. *lib.* 3. *Ref.*
cap. 4.

Charon, *lib.* 3.

Themistocles.

but beaten abroad fill the roome with fragracie. Matter wound up in obscurtie of language growes to the nature of a Riddle, and is not so properly Speechy as Mysterie; Things that hammer onely on our ears, not our intellectualls, are no more words, but sounds, meete sounding aire (onely) beaten with distinctesse and confusd noyse, nothing of substance in it for matter, or for forme; And the man that affecteth such inarticalatenesse, heare how Gregorie playes upon, — *Ego solertia nomine admiror, ne dicam, scilicet i.e.* A wise man (fayes the Philosopher of old) when he openeth his lips, as in a Temple wee behold the goodly similitudes and images of the Soule. — And indeed that Eloquence that is made the object of our sense and intellectualls, carries with it both majestic and imitation, when that which runnes in a mist or vaille, Censure for the most part, sometimes, Pitle, Let the Babler then that thus speakes in a cloud, — *Pray, that we may interpret,* 1 Cor. 14. 13. it will require a Commencement from his owne industrie, others are too dulke to undertake a taske of such an endlesse travell. It is a preposterous way of interpretation, when the Glossie growes obscurer than the Text; Sermons which were first intended for the illumination of the understanding, are at length growne like those answers of the Oracles, both intricate and doubtful, they will require the heat of a sublimated braine, either to apprehend their raptures, or to reconcile them. But why at *Athenes* such prodigies of Learning? Such monsters of affectation? Why this elaborate vanitie? This industrious babling? Let it no more touch the gravitie of the *Tippet* or the *Searche*, as fitter for a Deske than a Pulpit, and a lash than a reproofe. But soft Stoiche. Let me not be censured here too haftily a Babler. I am not so much a friend to the flowery discourse, as to leache that which hath a decent and modest dresse; words apt and cheyle, I hate not, onely those tormented and affected ones, I preferre

Nazian. in Pra-
fat. Apol.
Socrates.

1 Cor. 14. 13.

The Athenian Babler.

Exod.28.25.

Saint *Augustine* golden Key before his wooden, though this may unlocke Mysterie as well as that; yet would I not give way to the kick-shawed discourse, where there is commonly more sawce than meat; or, as *Quintillius* spake of *Seneca*, — *Chalke without Sould*, — more of lustre than of weight; It is the well-woven and substantiall piece tasks mee, yet that too, not without the flourishings and intermixtures of discreet language. For it is here as it is in Needle-workes, where wee allow light colours, so the ground be sad. The Breast-plate of Judgement, which *Aaron* wore, was made with embroidered workes, and in the Ephod, there were as well diversities of colours, as of riches, — Blew, silke, and Purple, and Scarlet, and fine Linnen. — That then of *Epiphanus* is worthy both of your memorie and imitation, — whose workes were read of the simple for the words, of the Learned for the matter: — So, — bee that will not runne the censure of a *Babler*, must have as well his deepes for the Elephant, as his shallowes for the Lambe; Knowing that some are transported with heat of fauncie, and others with strength of judgement, and it is in the choice of either, as in that of Stuffles, which some buy for the roundnesse and substance of the thred, others for the lightnesse of the colour. Matter not cloathed in handsomenesse of words, is but dusted treasure, and like some Gardens, where there is farnesse of earth, no Flower. Your embellisht phrase without solidnesse of matter, but — *Copiosa egestas* (as Saint *Augustine* stiles it) a gawdie povertie, and like some unhappy tillages, where there is more of Poppie and Darnell, than good Come; But where the materials are cleane, the language keen'd, there is the workmanship of an exact Pen-man; If they are both well mixt and cemented, there is a choyce master-peice, *Apelles* himselfe hath beeene there.

And however, the discoursethat is so brash and swapt,

Others

others have thought too effeminate for the Dulcis; yet, in some it is no way of affectation, but of knowledge. High fancies cannot creepe to humble expressions, and the fault is oftentimes in the prejudice or weakness of the receiver, nor in the elaboratenesse of the Penman. Sermons are not to be measured by their sound, or the hestate and uncharitableness of a dull organ, the Ear is a deceitfull one, full of winding and uncertaine doores, and often carries false messages to the Sence; the Eye as it is a more subtil organ, so a more certaine, and though that be sometimes deceived too when it is not master of the distance, yet upon stricter perusal of the object, it gives you uncorrupt intelligence, when words passe (for the most part) by our eares like tunes in a double consort, which we may heare, not distinguish. *Act. 26. 13.*
And yet notwithstanding, though at *Athenes* amongst Philosophers, this polite way of discourse may be passable, and draw on sometimes approbation, sometimes applause; yet at *Ephesus* (where Paul is to encounter Beasts,) it is but meere *Bubbling*; And to what purpose those losie varieties, in sprinkled Congregations? Raptures and high visiones are for *Cesarea*, when Paul is to speake before *Agrippa*, thinnest exhortations will serve the Brethren at *Puteoli*. — And when all those descants and quaverings of the plausible and harmonious tongue shall lose their volubilitie and sweetnesse, and forger to warble (as the time will come (the Preacher tells us) when all those Daughters of Musick shall be brought low) the plaine song must take at last, that which is set to every capacite and care; and yet will afford you as well her varieties of satisfaction, as delight; to the judicious solid fluentnesse; to apprehensions lower-rooted, wayes more trodden to aduise, and comfort; to the weake and Sobolecke, the still voice; to the obstinate and remorseleffe, louder sounds; perhaps this thunder-clap may breed a shower, that shalfe, a Sunne-shine, Teares and Comfort.

Act. 26. 13.

Act. 28. 14.

Eccles. 12.

forre are the fitterly children of reprehension, sometimes the twisnes ; Let the sword of the Spirit then cut both wayes, but more to reprooche, than menacing ; mister thy Vineger with Oyle, so thou shalte not so much sharpen the heart of the Sinner, as supple it ; some grow more refractory by rebuke, and some more flexible ; For, it is with the word of a Preacher, as it is with Fire, which both mollifies, and hardens Steele, according to the varietie of heats. If we derive onely from one Throne coales of fire, and hot Thunderbolts, we kindle despaire in him wee teach, not reformation ; It is the temperate and gentle fire sparkles into zealo, when that which is too high and turbulent, growes at an instant both flame and ashes. *Let the Righteous smite me friendly* (sayes the Kingly Prophet) *but let me their precious balmes break my head.* — I allow reprehension a Rod, but not a Flattie, a hand to lasshe the transgessions of the time, not as some doe to thresh them.

Psal. 145. 5.

Achilles.

1 King. 19.11,
12.

Serv Paul will prescribe the spirituall combatant a Sward, but not a Speare ; except he had the *Grecians*, — which would both wound and cure. *Morah* may have bitter waters, but *Gilad* must have balme too for the broken heart. Where sinnes are full kern'd and ripe, I denie not a Sickle to cut them downe, but the fitter, whether as Corne for the Barne, or Chaffe for the fire, I leave to the disposall of the great Harvest-man.

In the apparition of God to *Elias*, on mount *Horeb*, (you know the Text, and therefore guesse at the alibration) A strong wind rent the Mountaines, and brake in pieces the Rocke, before the Lord ; but the Lord was not in it ; and there was a great Earth-quake and a Fire, but the Lord was not in it. And in those winds and fires, and earth-quakes which are both seene and heard on our *Horeb* here, the Lord oftentimes is not in them, for then the mountainous and rockie heart would be cleft asunder, now it is unbattered and rib'd with Adams proof

proose against perswasion. Knowing that these are but
Men of Thunder, counterfeit thunder too, and there is
a God that rules the time, his horbolts and coales of Fire
they quake and tremble at, not those fire-workes, and
squibs and flashes here below, which spleenaticke men
fling about (as they shinke) to terrors, but they ro-
mote by scorne. It is true (sayes Bernard) — *Sermo est
Veritas*, but it is not alwayes, — *Ventus varius*, — *Sinuosa
vita, vici Auster, perfo hortum meum, & fluant Aromatis
ilium*, — Autic O' North, and come O' South (she one
(you know) is moist, and the other cold), yet both of
these must blow on the garden of the Spouse that the
Spices thereof may flow out. *Cant. 4. 6.* In the Song of
Moses, did not doctrine drop as the raine? and Speech
kill as dew? as the shower upon Hearbe? and as the
great raine vpon the Graffe? I confesse, on *Sinai* once
there was a thicke Cloud, Lightning and Thunder, and
the mountaine smoak'd; but the Text sayes, — *The pe-
ople fled from it*. But on mount *Tabor*, the Cloud was
bright, the Sunne cleare, and a Voice heard in stead of
Thunder, and then the Disciples cry, — *Edificamus Do-
mine, Let us build here*.

Amongst the numberlesse Gods the Heathens had,
and the divers wayes of Sacrifice they appealed them with, the Romanes had their — *Hostiam Animalem*, —
in which the soule onely was consecrated to God, — the
Host they offred must be pure and choyce, not of Bulls
or Swine, as creatures fierie and uncleane, but of Kids
and Lambs, more innocent and milde, and of these too,
such as were not lame, or diseased, or had — *Caudam am-
putatum*, or, *inguinum nigrum*, — sayes my Antiquary. You
see stings in the taile, and blacknesse in tongue are ex-
empted here and thought unfit for this sacrifice of the
Soule.

Let the virulent *Babber* leave the Letter and take the
Allegory, and he hath applied; — For venomous & soule
language

*Bernard. de tri-
plici Cibis.*

Cant. 4. 6.

Deut. 32. 3.

Exod. 20. 18.

Mat. 27. 2, 4, 5.

*Alexand. ab A-
lex. lib 3. cap. 12.*

In Prefat. Apolog.

Idem, Ibid.

1 Pet. 5. 2.

language doth exasperate and obdurate even those which the moderate and gentle pierces. Let Billowes beat against a Rocke, they fall blots without wounding it; yet if moderate and gentle drops fall on a stone, they hollow it, not by violence, but the often Distillation. Sheepe (*lives Naturales.*) are not to be governed by rigour, but perswasion; all those impulsions of necessitie and force, carry with them a shew of tyranny, and hold neither with Nature nor observation. — *Nos Iesu ac plants per vim mortis inflexo;* — sayes the Father. Bend a Plant (and it is with most men as it is with plants) it turnes againe. There was never disposition, nor do wortly and base, that violence could worke upon. Ingenuitie if it be not alwayes voluntary, it may be led sometimes, but never drawne; And therefore Peter feeds his flocke, not by constraint, but willingly, and (as your common Babler never doe;) not for filthy Lucre, but a zeale in mind. *1 Pet. 5. 2.* And indeed it is this filthy — Lucre — hath occasioned so many Bablers in our Church; those that will say any thing for the inhauncement of their profit, the improving of their Stipend; Brey at Universities, for a morsell of bread; gives blowes against Learning, make scarres in the face of Knowledge, cry downe the use of Arts, or what is curiously strung in secular Learnings, abandon them from the lips of the Preacher, and confine him onely to a sacred dialect without intermixture of Prophane Knowledge, or sleeke of humane Eloquence; No marrow of the Father, no subtiltie of the Schoole-man, no gravitie of the Philosopher, no policie of the Historian; thereby depriving the Church of varietie of Gifts, and manacking and pinning the Holy Ghost to a defect of all outward ornaments, as if that wind which bloweth where it list, were forbade to breathe any where but in their new-fangled and brainsickle endeavours.

Hence it is that the distribution of holy Mysteries growes

growen to contempn, the dispensers of them ouited
to testes of obloquie and scorne, exposed to the Par-
phrase and Comment of the giering aduersarie. Our A-
thenis dispasaged, Leaming of no price and value, Preach-
ing, writing, and the maine reason and inducement,
why the whole body of Arts thus resles and wavres. I
have at length met the Babler I desired to grapple with,
and we must exchange a few blowes ere we part, in which
I shall bee home without much flourish. So wch, once
more forbear. Stand aloofe till we have past this Duell,
then let thy censure fall, as the wounds doe, justly. Sup-
pose wee then a man harnessed and clad with all the glo-
ries and habiliments of Nature, besides the rich dowrie
and treasure of Art and Knowledge, yet say I not that this
man, without a supernaturall light from the Scripture,
is able to utter those Mysteries as he ought, either in their
strength or decencie. Doubtless, the best of ours, either
for depth of Knowledge, or sublimitie of Invention, or
accuratenesse of Composure, or cleannesse of Zeale, are
comparatively meere Bablings, and fall many bowes short
of those inspired ones of old; neither are they Gods
word (sayes Hooker) in the same manner that the Ser-
mons of the Prophets were, no they are ambiguously
termed his Word, and are no more the same, than is the
Discourse the Theame, or the Line the Rule, by which it
is drawne; yet have they a peculiaritie both of vertue
and sinnesse; strange prerogatives over the sudden pas-
sions and affections of most men, whom they not leade
onely, but entangle, and not fetter barely, but intraunce;
in a word, they reigne over us, and establish a violent
empire and command over our verie soules. Divinitie
we confesse the Soveraigne Ladie and Queene of all Sci-
ences, Arts (if you approve the stile) her Maids of Ho-
nor. Are we not sacrilegious then to the state of Sov-
raigntie when we rob it of her traine? The chiefest com-
plement of Greatnesse is the retinue, take away her equi-

Lib. 1. Ecclif.
Polit.

Doct. capels
Defence, in
the Chapter of
Preaching.

The Athenian Babler.

Divinitie (saith *Basil*) is the fruit, Arts as the leaves, and leaves are not onely for ornament but succour.

Amand Polan.
li. 2. *Logic. fol.*
213.

De Fuga seculi,
cap. 3.

Aug in Ps. 102.

Theolog. Logic.
pag. 200.

page you disnoble it. Butte sacred Learning of the attendance of that which is secular, Arts, Sciences; you disnoble it, strip it of its glory. Certaine truths in her cannot fully be discovered without some measure of knowledge in them all. The Axioms & principles of Humanity though they a little runne by those of Divinitie, yet they doe not thwart them, there may be difference, not contrarietie, no not in those things which seeme to carry a shew of contrarietie. Reason our Mistresse tells us, *-Verum vero consonat*, and Truth stands diametrically opposed to Falshood, not to a second truth; for, *-Vero nil verius*. Philosophicall truths challenge the same souree and pedigree. Theologie, gicall doe, the same fountaine, and Father, God, and are of the like Truth, though not of the like Authoritie.

Hence flowes that admirable consent and harmony between the naturall patefactions of God, and the supernaturall; for, from God is bothe Reason and Scripture, and Reason being obscured by Sinne, and blemished by her many errors, the Scripture doth unscale, and beames againe, and so sets her free from her former obliquities and digressions; the light of Nature being dimmed (saith *Ambrose*) was to be cleared by the Law, the mists of the Law by the Gospell, so that Grace doth not abolish Nature, but perfect it, neither doth Nature reject Grace (saith *Augustine*) but embrace it. Nay, my Author (and I have gleaned I confessie some few eares of Corne from his more plentifull crop) quotes *Tertullian* too very appositely, (and 'tis like *Tertullian* both for the marrow and the reach.) God first sent Nature to be our Schoolemistresse, being after to send Prophecie, that then being first the Disciple of Nature, mightest afterwards the more easily be induced to beleve Prophecie. We may not think then the *Ipsa Dixit* of the *Philosopher*, or the weightie depositions of prophane Authors, to be mere *Chimeras*, fruitlesse Fancies, *Bablings* of no consequence; though some of them were not true Visions, yet they were not all starke

The Athenian Babble.

31

Acts. 17. 18.

stark Dreames. *Paul* then would never have confuted the Idolaters of *Athenes* with their owne Text, — *Some of your owne Poets have said it*; There may be much Hay and Stubble amongst them, but there is some Gold, and precious Stones; try them, if they endure not the touch, throw them by as metals too course and drossie; but if ther be rich Oare mixt with veines of earth, why not separated? Why not purged by the fire of Gods word? Why may not this stranger to *Israel*, her head shaven, and the haire of her eye-browes cut, be admitted into the Sanctuary? If one *Copernicus* be troubled with the Vertigo, and wold have the earth runne round as his head does, shall a whole Sect of *Aristotelians* be liable to a disease of giddiness? Though a *Satirist* or an *Epicure* oppose *Paul*, yet at *Athens* there were *Academicks*, and *Peripateticks*, Philosophers too, without their tumult, and for ought the Text caveat's me to the contrary, they were his Converts too. And it is evident that the *Apostles*, and after them the Fathers, made Arts the chiefe weapons against the enemies of the Church, for as some opinions would be convinced without humane Learning, so others affections would not be perswaded without that eloquence, thus they wounded the Heresies and Apostasies of their times, when the Revolted *Iulian* was impelled to say; — *Wee are strooke thorow with our owne Darts*. — All Science whatsoever is in the nature of good; and good is good, wherefover I finde it. Upon a withered branch (sayes *Augustine* to his *Donatist*) a Grape sometimes may hang, shall I refuse the Grape because the stalke is withered? If on a tempestuous shore I meet by chance a rich peice of Amber, or richer Pearle, amongst oare, and shels, and froth, and sands, shall I refuse either for the stench of the place or the companions? I have seldom read of any thing but a foolish Cocke that refused Treasure, though on a dunghill. I know Heathens had their slime and mud, and some

Doct. Cowell.

Augus.

Gregor-Nazian.

Augus. de Bapt.
tis. contra Do-
natist. li. 6. ca. 2.

*August. lib. 2. de
Doct. Christ. c. 40*

1 Cor. 8.

Epist. ad Cornel.

of their streches ran impurely, yet they had their Cry-
stall fountaines too, especially the *Plomiers*, of which
wee might dron and drinke, and drinke oer full, and
drinke as our owne, too, (Augustine sayes) they being
in the tenure of unjust possessours. For as the *Israelites*
(it is the Fathers similitude) tooke from the *Egyptians*
their Idols, and Rings, and Silver, and Gold, and
bestowed the same upon the adorning of the Lords Ta-
bernacle, which they had abused by pride and riot, to the
beautifying of the Temples of their false Gods, and did
this, — *Non auctoritate propria, sed precepto* (sayes the Fa-
ther) not by the instigation of their owne will, but by
mandat, *sic Doctrina vates Gentilium, non solum simulacra &*
superstitiosa figura, &c. So all those Doctrines of the
Gentiles (their superstitious fictions expunged and laid
by) their liberal Disciplines and Precepts of manners
(which were their Gold and Silver) may be reduced to
the use of sacred Learning, and a Christian may challenge
them — *Ad usum iustum predicationis Euangeli*, — they are
the Fathers owne words. — However he puts in a caveat
by the way, — *a — sed hoc modo instruens*, — the Divine that
is thus accommodated when hee shall addresse himselfe
to the use and search of these heathen treasures, — *Illiud*
Apostolicum cogitare non cesset, — Scientia inflat, charitas
edificat, — in his *Lib. 2. de Doct. Christian. 40. Cap.* I ne-
ver yet read that the true use of secular Learning tooke
from the glory of that which was Divine; I have, that it
hath added, nor that any thing gleaned and pickt, and
culled with a cleane hand, was distastfull unto God; I have,
that it was approved; I know there is a *Venomous de-*
quence (as *Cyprian* wrote of that of *Novatus*) and this
perchance the *Babler* himselfe uses, when he leades silly
Creatures captive, but it is odious both to God and
Man, and hath beeene the maine Engine in all Ages
by which *Schismes* and *Heresies* have wrought. In those
Sacrifices of old, *Levitics 4. 5.* you know whatsoeuer
was

was uncleane, *inuicta abominatione unto the Lord*; the Offering it selfe must be without blemish, the Altar seven dayes cleansed before it was layd on, the Priest too washed before the Congregation; etc he staled to intollate; and why not so in this Holocault and Sacrifice of the Lips? Why not the Offering without blemish, the Altar cleansed, the Priest so in his Discourse too, that what is kindled here may burne as a sweet Incense unto the Lord; smels that are unsavourie never touch his nostrils; sounds harsh and jarring, never his eares; and therefore the Bell of *Azot* were of pure gold; — *Nec sacerdotum aliquad similes in Sacerdotio*, — faith Gregorie.

It is a fullenesse, or rather policie, most in our age have got, that what is in a way of eminence and perfection, they censure as a peete of affectation or curiositie, when (God knowes) it is but to colour some finisht occurence, and for a fairer varnish of their own weaknesses. You know the storie of the Painter and the Cocke, and the Boy that kept the live ones from his shop, lest coming too nigh, the unskillfulness of that hand should be discovered, which had drawne the other at so rude a posture.

There is a malicious ignorance possessefeth many, by which they under-value all things above their spheare, and cry downe that industrie or Art in others, which is beyond the verge and fathome of their owne abilities. But why should Moles repine that others see? Or Criples murmur that others halt not? *Tolle quod tuum est & vade*. Yet loe how even those last and gasping times keepe up with the manner of those of old, both in their spleene and weakness! There be (faith the Father to his *Marcellinus*) that account incivilite of Manners, and rudenesse of Speech, true Holinesse, — and with such, — *Quis non Vicius abundat?* Would I could not say, — *Quae Academis?* These Gymnikes are in everie Tub, these Stoikes here at *Athena*! But why shold the talk-

Greg. Nazian.
Apolog.

Hieron. ad Col-
phurnium.

Hieronymus.

The Athenian Babler.

Eccles. 21. 15.

of such be a burthen in our way? Learning unto a wil-
man is as an ornament of Gold, and like a bracelet on
his Arme, but Fetters about the feet, and Manacles a-
bout the hands; of whom? of him that (but now) was
the burthen in the way, the *Fool*, whom we should
leave without his companion, *Syracusis* brings home to
the gates of the *Babber*; and I will leave him there,

Ecclus. 21. 18.

*As a bose that is destroyed, so is Learning to a Fool,
and his Knowledge is but talke without sensu;* Ecclus. 21.
18. she tales of the *Vitie* carrieth the *Ring*; for much
of our *Babbers*-knowledge is little better than — *Sen-
mo sine sensu*, Words without Salt, Speech without
Balsace. And yet (good Lord) how these Lamps burn
in our Tabernacles, these Bells found in our Sanctuary!
They are the thunderbolts of our Congregation, the
Hotspurres of our Pulpits. Against the fumes of the
time they clacke loud, and often, bat it is like Mills
driven by a hastic torrent, which grinde much, but not
cleane; And indeed it is not much they grinde neither, in
substance, bat in shew; neither is the labour so super-
fitive, as the noise. Somewhat have been converstant in the
trade, say, that Corne that is cleane and massie, will ly
long in the wombe and body of the Mill, and requires
all the industry of stone and water, and will not be deliv-
ered with one sometime and travaille, when graines which
are nixie and courie, run thorow with lesse difficultie,
and more tumult. The *Babber* will apply. Thus wee see
empty vessels sound much, and shallow stremes runne
Twift and loud, bat on barren grounds, when those
deeper ones glide slowly, as with more gravite, so more
silence, yet on fat soules, and so the neigbouring Fields
grow fertile with their abundance. If all truth of Reli-
gion reigned in the Tongue, and the subduing of our
manifold rebellions in the mortification of the Looke,
there were no sanctie but here. — But the heat of this
mans zeale is like that of Glasse, which will be blowne

into

into any forme according to the fancies of him that blowes it, sometimes into that of a Serpent; sometimes of a Dove; but more often of a Serpent, than of a Dove; not for that he is dōne of it, but the vndeine. Everie word is a sting against the Church, her Discipline, truth of Government; Hee babbles shrewdly againt each Institution of it, State, Ceremonies, makes them adulterate, the dresses of the Great Whore, and sets all without the walls of Reformation, which wheel and roll not with the giddiness of his tenents. The Golden-mouthed Homiliſt, in his fourth upon the *Ait*, speaking of that miraculoſe way of the Holy Ghosts descent upon the Apostles in the day of *Pentecost*, observes nimblly, thus; — There came a ſound from Heaven, — As it were — of a rushing and mighty wind, and there appeared to them Cloven Tongues, — As it were — of Fire, — Redit ubique additum est, — Velut — nequid sensibile de Spiritu (ſupieceris), — ſays the Father. — And indeed, in thofe phanaticke Spirits, though the tongue be fierie, and the voice is the Winds, rushing; yet in themſelves there is nothing ſensible; For as thofe which appeared to the Apostles, were but — Velut ignes, — and Velut flamas, — ſo this orall vehemencie is but — Velut Zelus, and Velut Ignitatio, — False fire, or at beſt, but ſome hot exhalation in the braine set on fire by continuall motion and agitation of the Tongue, and there it burnes ſometimes to the madneſſe of the Profefſour, moft times, of the Disciple. Againe, theſe Tongues are faid to fit upon the Apostles, — Sedendi verbum ſtabilitatem ac manſionem denotat, the fame Father — fitting presuppoſes Sta- bilite and Manſion, but moft of theſe have neither, either in their opinion, or course of life, but as the contri- buation ebbeſ or flowes; ſo they hoſte, or ſtrike faille, either way, ſometimes for the wide Maine, ſometimes for the next Harbour. Againe, the Apostles are ſaid

Chrysost.

Chrysost. Homil.
4. in Ait.

The Aribenian Babler

Vide Geneva
Notes in 2.
chap. Acts.

Plin. lib. 18. c. 2.

Cesar. lib. 3.
Galli.

Alex. ab Alex.
lib. 1. cap. 26. &
cap. 12. lib. 3.

Said there, to be filled with the *Holy Ghost*. — *Ratiōne plati*, non eximūq[ue] ratiōne acceptant ipsius Spiritus, sed consenserit ad inspirationem, the Father still. — Where the Spirit powres out, it leaves no part empty; is clothfull, fill up even to the brim, gives power of speaking roundly and fully: where it doth give power, — no Rheumaticke Enthusiasmes, nor languishing ejaculations, but such as the Spirit indeed have dictated, such as flow from lips immediately touched with the true Cherubim, and Tongues swolne with inspiration. Again, the Tongues which late upon the Apostles were *cloven Tongues*, other tongues, ver. 4. and S. Mattheus calls them *new Tongues*. They were not confined then so a single dialect, to *speaking* merely in our Mother-tongue, but the Text sayes they had divers Tongues, of the *Parthian*, and *Arab*, and *Elamite*, *Pbyrgian* and *Pambiliam*, and of those of *Lybia* which is behinde *Cyrene*; and in those (and other Tongues too) they *bake the wonderfull works of God*, Act. 2. 11. Lastly, this Vision they saw when they were in the Temple, not in a Cloyster, a Barrie, a Wood, a Conventicle, and they were in the Temple with one accord too, with one Office, one Spirit, one Minde, one Faith; not here a *Separatist*, there a *Brownist*, yonder a *Familist*, neere him an *Anabaptist*, but as their Faith was one, so was their life, and (if brought to the test) their death too. That was not *Religion* with them which was divided, nor that *not unitie of opinion*, which they would not burne for. Some *Heathens* have shewed such resolution and truth, even in their *false Religion*; such were those — *Arvales Sacerdotes* — of old amongst the *Romanes*, the *Soldani* amongst the *Aquitans*; the *Egyptians* also had their *swazobronorni*, so called, because promiscuously enjoying each others benefits, as in one *Religion*; so in one Love they would die together; such were the *Hunnes*, *Hyberi*, *Cantabri*, and others, which were joyn-shakers of each others miseries and fortunes; and if

one by disaster or diffaction with Calamitie or fate, the other sought it.—

—*Placidamque petunt per vulnera mortem.*

If in matters therefore, as well morall as divine, there was such reciprocation of old ; and not onely in *Religions* which were tainted, and smelt not of the true God, but in that too which hath beene touched and influenced by the *Spirit of the Almighty*, there was such punctuall correspondence then, why such combustion now ? Why those daily scarres and wounds, both by the tongue and Pen ? Why so much gall in our Palpit, such wormewood at the Presse ? Why those *Civill warres* in our owne tencents ? Such stabblings in particular opiniens ? Such heart-burnings in our *Brethren* ? to the great disquiet of our Mother Church, and her Sonne they so labour to disinherit, the *Protestant*, the wounded *Protestant*, who hath beene now so long crucified betweene the—*Non-Conformist* and the *Romanist*, that at length hee is inforced to flie to *Cesar* for sanctuarie, and in the very rescue and *Appeale*, like the poore man betweene *Jerusalem* and *Jerico*, hee falls into the bands of *Theeves*, two desperate cut-throats and enemies to the Truth and Him, the *Pelagian* and the *Arminian*. But no more (Beloved) of those daggers and stilettoes to our owne brefts by the cructie of our owne *Tribe* ; Know, diffencion is the very gate of ruine, and the breach at which destruction enters. Civill warres are as dangerous in matters of *Religion* as *State*, and prove the Earth-quakes both of Church and Common-wealth. The storie of the *Romanes* *foarts* is both old and trodden, but very pertinent ; *In the Bunde they never fel injurie of hand, one by one were the conquest of a finger* ; and *Tacitus* speakes of *Apronius* *Souldiers*,—*Satis validi si simili*; &c. as long as they marched

The Athenian Babler.

in their contyned habites they stood aloofe all danger, but, these divided, they grew the prey and slaughter of the Adversarie; and thus—*Dnm fregit pugnant, universi vincuntur.* A mutinie or rent in an Armie, in the Souldiers passing-bell, Death followes, or despaire of victorie, when those which are knit up in one heart of courage and affection, trample on dislust as if they had already wonne the Palme and glorie of their triumph. And it speeds no better in a divided Church, where *Scismes* and *Factions*, like so many rents and breaches, have hewed out a way to her overthrow and ruine. No more strynglings then by unnatural strynnes in the nombre of our *Rebecca*. No more warre in her members, no more Bablings in their tongue, no more venome in their pen, to the great advantage to the *Adversarie*, whose artillerie is ready, his bow bent, the arrow on the string, and malice levelling at the very bosom of the *Church*. (I pray God, not of the State too) and waits onely opportunitie to loose her. But let us with all麒麟sie of minde, meekenesse, long-suffering, (supporting one another through love) endeavour to keape the unitie of the Spirit in the bond of peace, knowing there is one Bodie, one Spirit, one Lord, one Faith, one Baptisme, one God and Father of all, who is above all, through all, and in you all.

Ephes. 4. 2, 3, 4,
5, 6.

Acts 19. 5.

And now Paul hath beene at *Aibens*, past his bickerings with the *Epicure*, and the *Socick*, had their censure, — *Hee is a Babler*; — *Hee is aboutrigged for Corinck*, and by this tyme arrived therer, where I leave him — *In earnest disputation with the Grecians in the Synagogue*. The *Socick* is returned to his *Park* too, the *Sipicke* to his *Garden*. But here is an *Aibens* too, though no Park, or at least no such *Paul*; and yonder sits a *Shrike*, and he whispers to his *Epiour*, — *What will this Babber say?* — *Hee sayes — Glory to God on high; in Earth peace, gladness to all men.* Hee sayes, heare and true Allegiance to his Sovraigne, — wishes the budding and copainfance of a temporall
Crownes

Crown here, and the assurance of an immortall one hereafter. — Hee sayes, flourishing to his Church, his Common-wealth, his people ; swift and fierce destruction to his Enemies foraine, and (if he have any such) dome-sticke. — Hee sayes, courage to his Nobility, unitie to his Clergy, love to his Gentry, loialty to his Commonalty. In fine, Hee sayes, prosperity to *Athens* (here) unanimity, true brotherhood, happy successe to your studies, to your desigues ; and the grace of our Lord
Jesus Christ to you all, and wish
you all, Amen.

Gloria in excelsis Deo.

FINIS.

• 172 •

ANSWER

二〇八

IACOB and ESAV:

Election.

Reprobation.

OPENED AND DIS-
CVSSED BY WAY OF
SERMON AT PAVL'S CROSSE,
March 4. 1622.

BY

*Humphrey Sydenham, M^r. of Arts,
and Fellow of WADHAM College
in OXFORD.*

August. lib. 7. de Trinitate.

*Qui videt hæc, vel ex parte, vel per speculum in enigmate, & tu-
deas cognoscens Deum, & gratias agas; qui vero non, ten-
dat per pietatem fidei ad videndum, & non per cæcitatem ad
calumniandum.*



LONDON,
Printed by JOHN HAVILAND.

1636.

JACOBUS ET IESU

OPENED AND DISCUSSED
CASED BY MARY O'LEARY
SERMON AT ST. MARGARET'S

Hanbury & Shepherd, 1716.
And the work of W. A. at Cope's
End, Oxford.

And they will be delivered up
unto me in judgment day, to receive
what recompence they shall have
according to their works. And if
any man shall have committed
any sin against me, let him be
condemned.

LONDON

PUBLISHED BY JOHN HAWTHORN,

1636.

TO MY MOST
HONOUR'D FRIEND

William Brouncker
Esquire, This.

SIR:

Here I owe a just service,
and would publish it, I
lesse feare the censure of
vaine-glorie, than of un-
thankefulnesse; you know
the age is both tart and
nimble, in her Paraphrase on those which
would bee Men in Print; I have found it;
yet will rather hazard the imputation of a
weake man, than an ungratefull: However,
I desire not so much to expose my labours to
the world, as my loyalty, that others might
take

The Epistle Dedicatory.

take notice how much you have beene mine in your cherishing of those, and how I am ever yours in my expressions of this. He that doth but tacitely acknowledge the bounties of a noble friend, in a manner buries them, when hee that proclai mes them, hath in a part requited ; he hath repayed his honor, and therefore him, and so hath satisfied, though not restored. If this publike thankefulness of mine, for those daily favours, shall meet with so mercifull an interpretation of yours, I esteem not any rigid one of the times ; I cannot glaze with them, nor you, yet shall endeour to bee repulsed one of those who unfainedly honours and you, will do, whilst I weare the name and title of

Your ever friend and servant,

H V M. SYDENHAM.



JACOB and ESAV.

R O M. 9. 18.

He will have mercy on whom he will have mercy ; and whom he will, he hardeneth.

He Text holds some Analogie with the Times we live in, fraught with no leſſe ſubtiltie, than danger ; and as an undiſcreeter providence is ſoone o'reſhot in thofe, ſo in this too. Wee are not here then to cheat our Auditory with a thin diſcourse ; Mysterie is our Theame and Subject, the very Battlement and Pinacle of Divinitie, which he that too boldly climbs, falls headlong into error. A taske, though perchance diſproportionable to youthfull undertakings, and may from ſuch challenge the censure of a vaine-glorious enterprize : yet give me leave to returne, though not ſatisfaction, answer. In ſacred Riddles what wee cannot reſolve, give us leave to contemplate ; and what not comprehend, admire : where our pencil fails us to limme in ſo curioſe a Portraiture, weele play *Tinambo*, and shadow with a vaile ; and when our reaſon is once non-pluft, we are hufht in a contented

H

wonder.

Jacob and Esau.

wonder. Where we may behold the Almighty (in a full shower) pouring downe his blessings upon some, scarce deawing or sprinkling them on others; softning this Wax, and hardning that Clay, wch one & the selfe same sunne, (his will) and yet that will not clouded with injustice. Here is thaſ will not onely stagger, but intranſe acarnall apprehenſion; Not a circumstance which is not equally loaded with doubt and amazement, and whose diſcūlſing will no leſſe invite than command attention. That which in common paſſages of Divinitie doth but tranſport our thought, in these more myſtically will captiue: Everie word is knottie, and full of Brambles, and requires the hand of an exact industrie.

It behoves us then to be warie of our choyce, how either we traffique here with corrupt antiquity (where but to taste were to ſurſet) or with that moderne Navie of Expofitors, where mixture of opinion will rather cloy than feed, and confound than informe our understanding. I defore not to paraphraſe on a reverend error, nor to chafte there where I beg information; I ſhall onely requeſt gray haire: thus fare to diſpence with me, that where their Candle burns dimly and ucertainty, I may borrow light of a more glorious flame. Not then to beguile time and ſo noble an attention with quaintneſſe of preamble, or diſtione: The parts here are, as the persons, and their condition: Two, *Mercie* for whom he will, and they are ſheepe; *Hardening* for whom he will, and theſe are Goats. Let us firſt put them on the right hand, and we ſhall finde a *Venite Benedicſi*, *Come yee blessed*, here is mercie for you; After, theſe on the left hand, and we ſhall meet with an *Ite maledicſi*, *Goe yee cursed*, here is hardening for you: Both which, when we have in a carefull separation orderly diſtinguished, we ſhall make here the will of the Almighty as free from injustice, as there his censure, *He will have mercie on whom he will*; &c.

P A R T.

P A R T . I .

He will.

THAT the will of God is the principall efficient cause of all those workes which he doth externally from himselfe, so that there is no superior or precedent cause moving and impelling it, shines to us no lesse from the eternitie of his will, than the omnipotency ; for with that double attribute *Augustine* doth invest it in his 2. booke *contra Manicheos*, cap. 2. And seeing there is nothing before his will, as being eternall ; nothing greater, as being omnipotent ; we inferre with that learned Father, that *Neque extra, valstra illam causa inquirendas* ; There is no cause either without, or beyond it, that being the source and fountaine of all causes, as by a more particular survey of Gods workes we shall discusse hereafter. For illustration. In his eternall decree, why are some marked out as inheritours of his Sion ? others againe expulsed, and banished those blessed Territories ? they as vessels of mercy, for the manifestation of his goodnesse ; these of furie, for the promulgation of his justice ? Doubleesse the will, and the *bene-placitum* of the Almighty as the primary and immediate cause, whereof if there be any more subordinate, they have all alliance and dependancy on it, *Tanquam à principali intentione primi agentis* ; Like inferior Orbes which have their influence and motion from a higher mover. I need not travaille far either for prooфе or instance ; our Chapter is bounfifull in both. What was the cause that God did chuse *Jacob* and reject *Esau* ? The mediate and secondary cause, was, because he loved *Jacob*, and not *Esau*. But why is his love incommunicable, and as it seemes in a partiall reservation, peculiar to that more than this ? I know not a more plausible and higher motive than his will. *In sistendum ergo in particulas,*

Jacob and Esau.

culas, *cuius vult,* & *quem vult.* Our enquirie here must be cautelous, and slow of foot, lest wee run violently into errour. Here is a *cuius vult* onely for him that hee hath mercy on, and but a *quem vult* for him he hardens; *ultra quas procedere non licet*, saith *Calvin*. Here is the utmost Verge and Pillar where reason durst to coast; what is beyond is either unknowne, or dangerous; how ever some vain-glorious braines (ambitious of mysterios and abstruser knowledge) have inscribed here their *Multis per transilant, & angelis tur scientia*. But in so sticke and dangerous a torrent, how are they o'rewhelmed at last? and whilst they so ventuously climbe this steeper turret, throwne desperately into heresie? For mine owne part, I have ever thought curiositie in divine affaires but a quaint distraction, rather applauding an humble (yet faithfull) ignorance, than a proud and temerarious knowledge. And had some of the Fathers bee[n] shot-free of this curious insolence, they needed not have retreated from former Tenents, & so much indeared posteritic, no lesse in the review than retractation of laborious errors: Amongst whom S. *Augustine* (though since entituled *Malleus Hereticorum*) shared not a little in the 83. of his **Questions**, and 68. Where expounding our place of the Apostle, would thus vindicate the Almighty from injustice; that God foresaw that in some, *Quo digni sunt iustificatione*; that in others, *Quo digni sunt obtusione*; so making Gods will to depend on a foreseen merit. A position that doth not onely repugne the discipline of holy story, but thwarts the maine tide and current of orthodox antiquitie, as in a fuller discourse we shall display anon: and therefore in his 7. Booke *de Predestinatione Sanctorum*, cap. 4. he doth chastise his former tenents with a *Deus non elegit opera, sed fidem in praescientia*; That God did not elect *Jacob* for foreseen workes, but faith. But because in faith there is as well a merit, as in workes, he once more rectifies his opinion in the first of his Retra-
stations,

stations, and 23, where he doth pech his sometimes ignorance, and ingeniously declares himselfe; that — *Nondum diligenter quisivit, nec invenit mysteria;* He had not yet throughly listred that of the Apostle, *Rom. 9. 1. 5.* That there was a remnant according to the election of grace, which, if it did flow from a foreseen merit, was rather restored than given, and therefore (at last) he informes his owne judgement, and his Readers thus; *Datur quidem fidelis, sed data est etiam prius ut esset fidelis;* Grace is given to the faithfull, but it is first given that he shoulde be faithfull. Hence Lumbard in his 1. booke, 41. distinction, pathetically, *Elegit quis voluit Deus gratuitam misericordiam, non quia fideles futuri erant, sed ut essent, nec quia considerant, sed ut fierent credentes.* God out of the prerogative of his will, and bounty of his goodnesse, hath chosen whom he pleased, not because they were faithfull, but because they shoulde be, and not of themselves believing, but made so. And therefore, that *Ut sim fidelis,* 1 Cor. 7. 25. beares a remarkable emphasis; *I have obtained mercie that I might be faithfull, not that I was.* Here the Pelagian startles, and lately backt with a troope of Arminians, takes head against this truth, fancying and dreaming of certaine causes without God, which are not subsisting in God himselfe, but externally moving the will of God to dispose and determine of severall events, laying this as an unshaken principle, *Fidem esse conditionem in objecto eligibili ante electionem;* That faith and obedience (foreseen of God in the Elect) was the necessary condition and cause of their election. I intend not here a pitcht field against the upstart Sectarie, for I shall meet him anon in a single combat: my purpose now is to be but as a scout, or spy, which discovers the weaknesse of his adversary, not stands to encounter. And indeed both the time and place suggest me rather to resolve, than debate; and convince, than dispute an errour. That faith then, or any praexisting merit in the person to be elected, was

Jacob and Esau.

the cause of his election, is neither warrantable by reason nor primitive Authoritie. For God could not foresee in the elect any faith at all, but that which in after times he was to crowne them with, and therefore not considerable as any precedent cause of election, but as the effect and fruit, and consequent thereof.

The primary and chief motive then is that *eternal*, *Ephes. 1. 5.* the good pleasure of Gods will, which, prompted of it selfe, without any reference to praexisting faith, obedience, merit, as the qualitie, cause, or condition of it, hath powred grace on this man more than that; *Nor solum in Christo, sed per Christum.* And therefore (as that late venerable Synode hath awarded it) *Non ex illis conditionibus facta est, sed ad illas;* That election was not fram'd of these conditions, but to them, as to their effect and issue. And if we commerce a little with passages of holy story, we shall finde that our election points rather to the free will of God in his eternall counsell, than to any goodness in us which God foresaw: so *Act. 13. 48.* where we reade of the Gentiles, that many believed because they were ordained to eternall life, and not therefore ordained because they formerly believed. And if wee will not suffer our minds to be transported either with scruple or noveltie, the Text is open, *Ephes. 1. 4.* *He hath chosen us before the foundations of the world were laid, that we might be holy, not that we were.* And in this very Chapter, verse 23. The vessels of mercy are first said to be prepared to mercy, then *cald*: and therefore Saint Austin in his 86. Tract hereupon, out of a holy indignation, doth check the insolence of those, *Qui prescientiam Dei defendant contra gratiam Dei;* Which in matters of salvation, obscure and extenuate the grace of God with the foreknowledge of God: for if God did therefore chuse us, because he did know, and foresee that wee would be good, he did not chuse us to make us good, but wee rather chose him, in purposing to be good, which if

Synod Dort.

it did carrie any shew either of probabilitie, or truth, wee might question our Apostle, who in his 8. Here, and 29. no lesse perswades than proves, that those which God foreknew hee did predestinate to be conform'd to the image of his sonne, and therefore God did not chuse us, because before election there was a conformitie in us, but because from all eternitie he did elect us, in time he made us conformed to the image of his Sonne. Whereupon Saint *Augustine* in his fift booke *contra Julianum*, 3. Chapt. thus: *Nullum elegit dignum, sed eligendo efficit dignum.* God in the choice of his Elect, found none worthy, but in the chusing made them worthy. Moreover, our election, which is of grace (as I yonder proved) could not stand if workes and merits went before it. *Hec quippe non inservit merita, sed facit;* Grace doth not finde workes in us, but fashioneth them, according to that of the Apostle; 2 *Theſ. 2. 13.* God bath from the beginning chosen you through sanctification of the ſpirit, and not of workes. Nay, ſome here ſo much abolifh and wipe off all claime of merit, that they admit not Christ as the meritorious cauſe of our election. Indeed, ſay they, the Scripture is thus farre our Schoolempter, That we are *justified* by the bloud of Christ, and reconciled to God by the death of his Sonne: but where are we informed that wee are *elected* through his bloud, or *predestinated* by his death? Indeed, in the 3. of *John 16.* wee finde a—ſic *Dens dilexit*, — *God ſaloved the world that he gave his Sonne.* So that, noe because Christ died for us, God loved, and chose us, but because God loved and chose us, therefore Christ died for us. For ſo *Rom. 5. 8.* *God ſitteth out his love towards us, that whilſt we were yet ſinners, Christ died for us.* In matters therefore of election, wee acknowledge not a cauſe more claffickē than the *Cuius uult* here ſpecified, *Hee will have mercie on whom hee will.* In ſo much, that in the parable of the householder, *Matt. 20.* I finde but a ſic uolo, as a ſufficient

Synod Dordt.

Jacob and Esau.

ent and just cause of his desigues. I will give to this last as much as to thee ; and yet this Will so clothed with a divine justice, that God is not said to will a thing to be done, because it is good, but rather to make it good, because God would have it to be done. For proofe whereof, a sweet finger of our Israel instances in those wonderfull passages of creation, where 'tis first said that *Deus creavit*, God created all things, & the *Valde bonum* comes a loofe, he saw that they were all good, and the morall portends but this, That every thing is therefore good, because it was created, and not therefore created because it was good ; which doth wash, and purge the will of the Almighty from any staine, or tincture of injustice, for though that be the chiefe mover and director of all his projects, as the prime and peremptory cause, doing this, because he will, yet we finde not onely *sanc*t*itatem in operibus*, but *justitiam in viis*. *The Lord is righteous in all his ways, and holy in all his works.* Hereupon that great treasure of Learning and Religion, Zanchius in his 3. booke *de Naturâ Dei*, and 4. Chapter, divides betwene the *causa* of Gods will, and the *reason* of his will : That though there be no superiorour cause of it, yet there is a just reason, and a right end and purpose in it. Hence S. Hierome, *Deus nihil fecit quia vult, sed quia est ratio sic fieri* ; God doth nothing because he will, but because there is a reason of so doing, in regard whereof it is not simply called *voluntas*, the will of God, but *iusta voluntas*, the good will of God, Ephes. 1. 11. So that in his sacred resolutions and designements, though wee meet (sometimes) with passages, wound up in darkened torrour, the cause whereof we may admire, not scan ; yet the drift and maine ends of the Almighty have beeene so backt with strength of a just reason, that we may rather magnifie his goodnessse than tax his power ; and applaud the calmnesse of an indulgent mercie, than repine at the lashes of an incensed justice. Equitie and goodnessse are children of one burden, both
the

the lawfull issue of his will, which through foule mouthes
of libertines haue strangely bastardized, making that the
throne of tyranny, which is the rule of justice, yet let them
know that of *Augustine* to his *Sixtus*; *In iustum esse non pos-
tis, quod placuit Justo.* To be God, and to be unjust, is to
bee God and not God. So faire a goodnesse was never
capable of so foule a contradiction, and therefore (as the
same Father prosecutes) *Iniquitatem dannare novit, non
facere.* God knows how to judge, not to commit a crime,
and to dispose, not mould it, and is often the father of the
punishment, not the fact. Hence 'tis, that the dimonie of
humane apprehension conceives that (ofteentimes) a de-
linquency in God, which is the monster of our own frailty;
making God not onely to foreknow, but predestinate
an evill, when the evill is both by growth, and concepti-
on ours, and if ought favour of goodnesse in us, Gods, nor
ours, yet ours too, as derivative from God, who is no lesse
the Patron of all goodnessse, than the Creatour; and 'tis
as truly impossible for him to commit evill, as twas truly
miraculous to make all that hee had made good. And
therefore *Tertullian*, in his first booke *de Trinitate*, makes
it a *Non potest fieri*, a matter beyond the list and reach of
possibilitie, that he shold be *Artifex mali operis*, the pro-
moter and enginer of a depraved act, who challengeth to
himselfe the title no lesse of an unblemished Father, than
of a Judge. Our thoughts then should not carry too lofty
a saile, but take heed how they cut the narrow fraughts,
and passages of his will. A busie prying into this Arke
of secrets, as 'tis accompanied with a full blowne in-
solence, so with danger; *Humilitio* (here), is the first shaire
to safetie; and a modest knowledge stands constantly
wondering, whilst the proud apprehencion staggers, and
tumbles too. Here's a Sea unnavigable, and a gulfe so
scorning fathom, that our Apostle himselfe was driven to
his *Calypso*, *O depth,* and in a rapture, more of astonish-
ment, than contemplation, he stiles it, *in mysteria tunc deponit*.

Jacob and Esau.

*¶ adiūtū voluntatis sive mysterium, or (as Beza translates it) *Sacramentum*, the Sacrement, and mysterie of his will, being so full of unknowne turnings, and Meanders, that if a naked reason hold the clue, wee are rather involved, than guided in so strange a Labyrinth.*

To enquire then the cause of Gods will, were an Act of Lunacie, not of Judgement ; for every efficient cause is greater than the effect, now there's nothing greater than the will of God, and therefore no cause thereof. For if there were, there should something præoccupate that will, which to conceive were sinfull, to beleeve blasphemous. If any then (suggested by a vaine-glorious enquiry) should aske why God did elect this man, and not that ? we have not only to resolve, but to forestall so beaten an objection : Because hee would. But why would God doe it ? Here's a question as guilty of reprove, as the author, who seekes a cause of that, beyond, or without which there is no cause found, where the apprehension wheelles, and reason runs giddy in a doubtfull gire : *Competat se ergo humana temeritas, & id quod non est non querat, ne id quod est non inveniat.* Here a scrupulous and humane rashnesse shoulde bee husht, and not search for that which is not, lest it finde not that which is. For as the same Father, in his 105. Epist: *Cur illum potius, quam illum, liberet, aut non, scrutetur (qui potest) judiciorum eius tam magnum profundum, sed cœvent precipitum.* — Let him that can, descry the wonders of the Lord in this great deep, but let him take heed he sinke not ; and in his answer to the second question of Simplician : *Quare huic ita, & huic non ita, homo su quis es quis respondeat Deo ? & caristi sic, illi alter ? Abfiramus Iudicium lutis esse, sed figuli.* Why God doth to this man so, and to that not so, who dare expostulate ? and why to this man, thus, to that otherwise ? farre be it, that we should thinke it in the judgement of the clay, but of the Potter. Downe them with this aspiring thought, this ambitious desire of his den.

August.

den knowledge, and make not curiositie the pick-lock of divine secrets; know that such mysteries are doubly barred up in the coffers of the Almighty, which thou maist strive to violate, not open. And therefore if thou wilt needs trespass upon deity, dig not in its bosome; a more humble adventure sutes better with the condition of a worme, scarce a man, or if so, exposed to frailtie.

Tis a fit taske and employmēt for mortalitie, to contemplate Gods workes, not sift his mysteries, and admire his goodnessse, not blurre his justice; And it hath beene ever the practice of primitive discipline, rather to defend a disparaged equitie, than to question it, for so that reverend Father (who ever mixt his learning with a devout awe) in his 3. booke, cont. *Julianum*, and 18. chapter, *Bonus est Deus, justus est Deus, potest aliquas sine bonis meritis liberare, quia bonus est, non potest quemquam sine malis damnare, quia justus est.* God is equally good and just, he can save some without reference to desert, because he is good, he cannot damne any man without a due demerit, because hee is just: Nay had God delivered all mankinde into the jawes of destruction, wee could not touch him with injustice, but rather admire so darke and inestimable an equitie, which wee may illustrate by worldly passages, and humane contracts. If I were bankrupt of instance, S. Augustine could releeve mee. A great man (faith hee) lends two summes of money, to two severall men, who can tax him of obduratenesse, or injustice, if at time of repayment he forgive this man his debt, and require satisfaction of that? for this lies not in the will and disposall of the debtor, but of the creditor. So stands the case betweene frailty and omnipotencie. All men (which through Adam become tributaries to finne and death) are one masse of corruption, subject to the stroke of divine justice, which, whether it be required or given, there is no iniquitie in God, but of whom required, and to whom given, 'tis in such debtors insolence to judge,

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lest God returne their fauouritesse with a—*Non licet nulli
quod vobis facere dicas* as the householder did the smarting labourers in his vineyard. Is thine eye evill, because I am good? And indeed I display not a higher cause of election and reprobation than divine goodnesse, which that learned Schoole-man, Part. 1. quest. 23. art. 5. doth not onely illustrate, but prove no lesse by similitude than argument. For God (faith hee) made all things for his goodnesse sake, that in things by him made, his goodnesse might appeare, but becausethat goodnesse is in it selfe, one, and simple; and things created cannot attaine to so divine a perfection, it was necessary that that goodnesse should be diversly represented in those things, and hence 'tis that to the complement and full glorie of the universe, there is in them a diversitie of degrees required, of which some possesse a lower, and some a higher roome; and that such a multiformicie may bee preserved in nature, God permits some evils to bee done, lest much good should bee anticipated:—*Vobis itaque Deus in bo-
minibus, quantum ad aliquos, quis predestinet, suam repre-
sentare bonitatem, per modum misericordie parcendo illis,
quantum verb ad alios, quis reprobet, suam ostendi bonita-
tem per modum iusticie, puniendo eos.* God in those hee elects, would shew his goodnesse by way of mercy in sparing these, in others he reprobates, his goodnesse too, by way of justice in punishing them. And therefore our Apostle here not onely magnifies the riches of his glorie upon vessels of mercy, vers. 23. but his long patience too, to vessels of wrath, vers. 22. So that in his house there are not onely those of gold and silver, but of wood and earth too, *and some to honour, some to dishonour;* 2 Tim. 2. 20. Of which if any mutiaous or saucy ignorance desires a reason beyond Gods will, I have no answer but that of Augustine, in his 2d. Sermon, de verb. Apost. *Tu ratiocinare,
egregior, tu diffina, ego credam: altitudinem video, ad pro-
fundum non pervenio;* Dispute and reason hee that durst,

while

while my thought and beleefe stand at a bay, and wonder ; I see there is a height, but cannot reach it, and know this gulfe, not fathome it. For as in things naturall (it is Aquinas similitude) when all the first matter is uniforme, why one part of it shoulde bee under the forme of fire, another under the forme of earth, there may be a reason assigned, that there might be a diversitie of species in things naturall : but why this part of matter shoulde bee rather under the forme of fire, and that under the forme of earth, depends onely on the simplicity of Gods will, and as it hangs too on the wil of the Architect; that this stome shoulde rather in this part of the wall, and that in another, although reason and art require that other stones shoulde be in one part of the Edifice, & others in another. Neither is there for this iniquite in God, that hee doth not proportion his gifts in a strict equalitie, for it were against the reason and truth of justice, if the effect of Predestination shoulde bee of debt, and not of grace ; for in those things which are of an unrestrained freedome, every man (out of the jurisdiction of his owne will) may give to whom hee will, more or lesse, without the least disparagement of justice : And therfore to those recoiling dispositions, which matter at a free bounty heaped on others, without reference to desert, I will usurp that of the Parable, *Tolle quod nunc est, & vade.* And yet notwithstanding though the will of God bee the independent prime cause of all things, so that beyond it there is no other cause, and without it there is no reason of Gods actions; yet it is not the sole and particular cause, for there are many secondary concurring with the first, by the mediation whereof, the will of God brings his intendments to an issue. As in matters of our salvation the will and working of man shaketh hands with that of God, for though without him we finde a *Nihil potest in facere,* Job. 15. 5, Yee can doe nothing ; yet assisted by his will, and the powerfull and effectuall operations of his grace, our will co-operates.

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Lumb. lib. 1.
distinct. q. 2.

operates with Gods. Else how could David pray to him to be his helper, unless he himselfe did endevour something ? or how could God command us to doe his will, except the will of man did worke in the performance of it ? It is true (saith S. Augustine) we finde a *Dens operatum omnia in omnibus*, but wee no where finde a *Dens creditum omnia in omnibus*. *Nostrum itaque est credere, & velle, illius autem dare creditibus, & voluntibus facultatem operandi*: To will, and to believe is ours, but to give the faculty of operation to them that will and believe, is Gods. *I have laboured more than they all, yet not I, but the grace of God with mee, 1 Cor. 15. 10.* Why God therefore doth save some men, there is more to bee alleged than this, God would have them to be saved ; for if this laurell doe beautifie our triumph wee must encounter, hee that will have this Crowne must run for it, and this prize, must wrestle, *Qui crevit te sine te, non saluat te sine te*: Hee that hath created thee without thy selfe, will not save thee without thy selfe. And therefore those whom God from all eternitie hath destined to salvation, hee hath in a like privilege destined to the meanes : But why those meanes, not communicable to all, many a busie endevour hath strugled for a reason, not compast it. Out of more than a double Jurie of Interpreters, which I have (not with a little distraction) observed, waving here in doubtfull opinion, *Hugo de Sancto Victore* gives thus his verdict. Gods grace is indifferently exhibited to all men, to the elect and reprobate, but all doe not equally lay hold on it. Some no lesse neglect, than repulse Gods grace, and when its comfortable beames shall shaine upon them, they shut their eies against it, and will not behold it, and God in justice with-drawes his grace from these men, because they withdraw themselves from his grace. *Est enim in gratia quemadmodum in solis radio* (saith he) There is a proportion betwixt the rayes of the Sunne, and the eye, and betwixt the soule of man, and the

the grace of God. The eye is ordained by nature to be the organ of the sight, and yet the eye cannot see except the Sunne enlighten it ; neither can the Sence make any thing else see but the eye in man, for it may thise upon our hand or foot, nevertheless the hand or foot shall see nothing : so the soule hath a possibilitie to merit by her naturall abilities, but that possibilitie shall bee vaine and fruitlesse, unless it be quickned by the powerfull operation of Gods grace, which grace, if it shall once actuate it, then the soule will bee able to attaine to that double life of grace here, of glory hereafter. *Unde ratione est ex gratia, sic tamen ut non excludatur meritum.* Whence hee would have all to hang on grace, yet so that we exclude not merit. But this inference is many storiess above my reach, and in the grennesse of my judgement, there is little truth in the consequence, and palpable contradiction in the consequent. For how can the merits of man challenge any thing, if all flow from the grace of God ? Yes (saith Hugo) even as a weak childe which cannot yet goe alone, shoulde be led by the Nurse, a man cannot say that the childe goeth of himselfe, but by the assistance of the Nurse ; and yet the Nurse could not make the childe goe, unless he were naturally inclinde to that motion : so the soule of man is said to merit by the aid of grace, and by her owne naturall inbred abilitie, but all the glorie of the merit must be ascribed to God, because the soule can doe nothing without the support and grace of God. Whence I can gather no truth but this, that *in solo hominis sapientia logica ad salutem.* That a man only may be saved without apparent contradiction ; no unreasonable creature is capable of that everlasting blessednesse and beatificall vision ; and the soule of a beast is no more able to see God, than a senslesse stocke to behold a visible object. For man onely hath a passive power to salvation, and man before his conversion hath a passive power onely. And therefore the similiies afore proposed, if they be referred

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referred to the soule before the conversion, are false, and beare no proportion, for then the soule is starke blinde, and dead in trespasses, and cannot looke on the grace offered, or move one jot in the course of Christianity: But after the conversion when God speaks *Ephesia* to the soule, bee opened, when the understanding is illuminated, and scales of errour once drop from the eies, then it may hold some correspondencie with truth. As therefore in matters of our conversion, so of election too, all hangs on Grace, and this grace in a holy reservation limited to a narrow Tribe, for the *cuius vult* here insinuates no more, and *He will have mercie on whom hee will*, sounds in a direct equivalence with this, *Hee will have mercie only on some*; of which some there is a definite and set number, uncapable of augmentation, or diminution, however those new sprung Sectaries, out of a turbulent braine and thirst of cavillation, blaspheme the eternitie of Gods decree, making our election mutable, incompleat, conditionate, subject to change and revocation, and what other stranger birth and prodigie of opinion, which I conceive not without a holy impatience and indignation. And whereas our Fathers of old have maintained, even to the sword and faggot, the decree of election to bee no lesse eternall than irrevocable, these would faine lull our beleefe with innovation of upstart discipline, altering no lesse the number than the condition of the elect into the state of reprobate, and of the reprobate into the elect. And (as the Devill did to Christ) they urge Text and Reason for it. For God (say they) can not give grace to whom he doth give grace, which if hee should doe, an elect may be damned; and hee can give grace to him he doth not give grace to, which if he doe, a reprobate may bee saved, and so a reprobate may become an elect, and an elect a reprobate. Thus they shoot by an indirect aime, and sail by a wrong Compasse, for wee enquire not here of Gods power, but of his will, not what hee

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he can doe, but what he hath resolved to doe. Againe, it seemes no consequence, God can save or damne a man, therefore this man can bee saved or damned, *Non enim posse Dei sequitur posse nostrum*, Gods power stands not in relation to ours ; as if God would otherwise redeeme mankind than by the death of his Sonne. (As there was another meanes possible (faith *Austin*) but not more convenient.) That therefore mankind could otherwise be redeemed ; and if God had this in his power, that it should be therefore in mans too ? Could not God (if he would) have saved *Judas* ? doth it therefore follow that *Judas* could bee saved ? No, for though this bee too ragged and stonie for a popular capacite to digge thorow ; yet if wee looke backe a little into the mysteries of Gods decree, wee shall finde that which will no lesse releeve our understanding, than remove our scruple ; where things from everlasting have such a doome, which is not malleable either by change or revocation, *For the Lord of hosts hath determined, and who can disanull it ? and his hand is stretched out, and who can turne it away ? Isay 14. 27.* Seeing then that election is from eternitie, and that not obnoxious to mutability or corruption, we neither curtaile the elect of their primative glorie, nor of their number. Which though they be a little flocke, (in respect of that herd and large drove of the damned) yet in those sacred Volumes of Gods diviner Oracles, wee finde them numberie. So *Apoc. 7. 9.* *These things I beheld, and loe, a great multitude which none could number of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with long white robes, and palmes in their hands.* Whence those Factors for the Romish See, would hew out a way to universall grace ; making our election generall, manifold, indefinite, and would have Christs death no lesse meritorius, than propitiatorie for the finnes of the whole world. A quare long since on foot betweene *Augustine*

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and

Hugo de Sancto
Vittore in cap. 9.
ad Rom.

and *Pelagius*, and since in a fiery skirmish betweene the Calvinist and the Lutheran, out of whose mud and corruption there hath beene lately bred the Arminian, a Sect as poysonous as subtil, and will no lesse allure than betray a flexible and yeelding judgement. For our owne safetie then, and the easier oppugning of so dangerous a suggestion, let us examine a little of the extent and bounds of this grace, which Divines cut into these three squadrons, in *Gratiam Predestinationis, Vocationis, & Justificationis*. *Gratia Predestinationis*, is that of eternitie, the wombe and Nurserie of all graces, whereby God loved his elect, *oēs Xeōs orātōrō*. *Gratia Vocationis*, a secondary grace, by which God calls us, and by calling prescribes the meanes of our salvation. And this grace hath a double prospect; Either to that which is externall, *in libro Scripturae, or creature*, where God did manifest himselfe as well by what he had made, as by what he had written; or to that which is internall, of illumination, or renovation, of that in the intellect only, which a reprobate may lay claime to, of this in the heart, which by a holy reservation and incommunicableness is peculiar to the elect. *Gratis Justificationis*, which is not a grace inherent, but bestowed, and stands as a direct Antipode to humane merit. Yet not that *Xeōtōrō* which the Schooles christen with a *gratia gratiā data*, any gift which God out of his free bountie hath bestowed upon us beyond our desert, as Prudence, Temperance, and the like; for in these the heathen had their share, whose singular endowments have made posteritie both an admirer, and a debter; but *Xeōtōrō* *Gratia gratum faciens*, a gift perfect, and sanctified, which doth so qualifie the receiver, that hee is not onely acceptable, but glorious in the eyes of the bestower, as Faith, Hope, and the third Sister Charity, which no lesse reconcile than justifie us before God.

We conclude then, that the externall grace which the creature affordeth us, is not limited to a private number, but

but to all ; yet we deny the power and vertue of salvation in it. We allow a sufficiencie of redargution for convicting the heathen, who when they knew God, worshipped him not as God, and theretore are both desperate and inexcusable. Moreover the grace which the Scripture affordeth us, as it is not universall, to not of absolute sufficiency for salvation, but onely in genere medicorum externorum, (as the Schooles speake) because it doth prescribe us the meanes how wee may bee saved, but it doth not apply the meanes that wee are saved. Againe, that grace of Illumination is more peculiarly confined, and it by the beames of that glorious Sunne which enlightneth every man that comes into the world, wee attaine to the knowledge of the Scripture, yet the bare knowledge doth not save us, but the application. But the grace of regeneration is not onely a sufficient, but an effectuall grace, and as 'tis more powerfull, so 'tis more restrained ; they onely partake of this blessednes, whom God hath no lesse enlightened, than sanctified ; and pointed out, than sealed, men invested in white robes of sinceritie, whose delinquencies, though sometimes of a deepe tincture, are now both dispensit with, and obliterated, not because they were not sinfull, but because, not imputed : so invulcrous, and hidden are Gods eternall projects, that in those he relinquisheth, or saves, his reason, is his will ; yet that as farre discoasted from tyranny, as injustice. The Quare we may contemplate, not scan, lest our misprision grow equall with our wonder. And here in a double ambush dangerously lurke the Romanist and the Arminian, men equally swolne with rancor of malice, and position : and with no lesse violence of reason, than importunitie, press the vertue of Christs death for the whole world. Alas ! wee combat not of the price and worth of Christs death, but acknowledge, That an able ransome of a thousand worlds ; but the ground of our daell tends to this, whether Christ dying proposed to himselfe the

salvation of the whole world. We distinguish then—*in-ter au'rum Christi, & gratiam Christi;* The merits of Christ, and the gracious application of those merits: His merits are able to allay the fury of his incensed Father, and reconcile unto him the very reprobates : but the application of those merits are restrained to the Elect, for they only are capable of so great a blessednes. For prooфе whereof we have not only that venerable Bench and Counsell of Fathers and School-men, but also a higher court of Parliament to appeale unto, the Registers & pen-men of sacred Chronicles, Evangelists, and Apostles, which punctually insinuate Christs death only for his own, for his Church, for his brethren, for those whose head hee was, laying downe his life for some, and shedding his blood for some, for his sheep, his little flock, his peculiar Priesthood, his tabernacle, body, spouse, his Canaan, Sion, Jerusalem, his Ambassadors, Saints, Angels, in a word, this *Cuius vult,* The Elect. I'le not beat your eares with a voluminous citation of text and Fathers, I'le draw only one shaft out of this holy quiver, and direct it to the Romane Adversary, which if he shall repell or put by, I'le proclaime hereafter a perpetuall truce. The main and chiefe cause that impell Christ to die, was his love, *John 15.* But Christ loved not all, but his own, *Eph. 5.* Therfore Christ died not for all, but for his owne. The Jesuit here retraicts, and we have none now left to encounter us but the Arminian ; who (like a cunning Fencer) hath many a quaint flourish, and with a false blow sometimes staggers, not wounds his adversary. The part most indangered, is the eie of our Intellect, and judgement which hee thus dazles with a subtile nicey. That Christ hath obtained reconciliation for all, for *Saul* and *Judas*, but not as they were reprobates, but as they were sinners ; for God (saith he) did equally intend, and desire the salvation of all, and the reason why they were not saved was their incredulity, and misapplying of this gracious reconciliation and attonement.

Thus

Moulin in his
Anatomy of
Arminianisme.

Thus they would betray weaknesse into the hands of error; and for a fairer gloffe, and gilding of this their treachery, they distinguish—*inter Impetrationem, & applicationem*; Pretending that Christ did impetratē reconciliation for all, but the application of that leanes wholly to the elect. How crazy and ill temperēd this Position is, wee'le declare briefly. First, wee deny that Christ by his death hath impetrated reconciliation for all, for *Saul* or *Judas*: Neither can our thought, much lessē our beleefe give way to so strange a Paradox, That remission of sinnes is obtained for those whose sinnes are not remitted, or that salvation was purchased for those whom God from all eternitie had decreed to condemne. Againe, we acknowledge Christs death sufficient for all, all beleevers, nay all, if they did beleeve. But that *Saul* or *Judas*, or the residue of that cursed Hierarchy should reap the benefit of his Passion, we utterly disclaime as erronious and hereticall. For if Christ by his death hath reconciled *Judas*, how is't that *Judas* suffers for his sinnes? for we cannot without impeachment both of his mercy, and justice too, say that Christ suffered for *Judas* his sins, yet *Judas* is damned for those sinnes; and since Christ as hee is God, hath from everlasting destined *Judas* to damnation, how is't that the same Christ, as hee is man, and mediator betweene God and man, should reconcile *Judas*, whom from eternity he had reprobated? Againe, if Christ hath obtained reconciliation for all men, then none shall bee borne without the covenant of Christ, so that of the Apostle will be false: That, *By nature wee are all borne the children of wrath*, Epheſ. 2. And can wee truly be ſtiled the children of wrath, if reconciliation bee obtained for all men without exception? And if all infants borne without the covenant are reconciled, *Cum non clementi crudelitate in eunis jugularimus?* (ſaith the learned Moulin) why doe we not in a mercifull crueltie murther them in their cradles? for then their salvation were ſealed,

Idem ibidem.

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led; but if they survive, they are nourished in Paganism, infidelitie, which are the beaten roads, and highwayes to destruction. And if we scan (saith he) the nicety of these words, the obtaining of reconciliation to bee applyed, and the application of reconciliation obtained, we shall finde it a meere curiositie to harrow and perplex the braine, and torture the understanding, since Christ hath never obtained that which hee hath not applyed, neither hath hee applyed that which hee hath not obtained. Yet these men either of a head-strong opinion, or learned madnesse, are so violent in the prosecution of their tenents, that no strength of answer will satisfie their objection, nor modestie of language suppress the clamour, but a foule mouthed *Forsterus* will bray out his wittie spleene with an——*Error & furor Zuinglianorum*. His reasons are as slender as they are many (the vertigoes and impostures of a giddie braine) fitter for silence, than rehearfall, and for scorne than confutation. Wee apply then, Is grace universally bountifull, and mercy open-breasted unto all? What meane then those Epithetes of outcast, cursed, damned, and that triple inscription of death, hell, and damnation? Are they either of policie, or truth? Are they things reall, or fancied onely to bug-beare and awe mortalitie? What would the Throne portend? Judge, adversary, Serjeant, prison, or those horrid tones of worme, fire, brimstone, howling, gnashing? Is the Scripture the Anvill of untruth, or are these things no more than fained and imaginary? What will those flames of your threatened purgatorie prove at last, but the Chimæra and coinage of a phantaficke braine? And a 500. yeares indulgence, but the sharke and legerdemaine of your Lord God the Pope? Either your opinion is sundy, or your prison, both which must fleet with your holy Fathers honour, if the armes of mercy be expanded to all. Againe, are the merits of Christ applicable to all? Swear, whore, drinke, prophanie, blasphemie, and (if there be

be in that Alcharon, and cursed rolle, a finie of a fairer growth) baffle the Almighty at his face. Thinkest thou that heaven was ever guiltie of such treason against her Soveraigne ? or that it will ever entertaine a guest so exposed to the height of dissolutenesse and debauchment ? No, thou must know that one day there will bee a dreadfull summons, either at those particular accounts, at the houre of death, or at the generall audit of the last trump, when thou shalt meet with a new Acheldema and vale of Hinnom, places no lesse of terror than of torment, the fiery dungeon, and the burning Tophet, where the furie of the great Judge reaks in a flood of brimstone, and his revenge boyles in a fiery torrent, limitlesse, and unquenchable. On the other side happily maist thou flumbe, without howle, or skreek of conscience, thou wounded and dejected spirit ; Thou whose glorious ornaments are but sackcloth and ashes, and thy choicest fare but the bread of sorrow and contrition. Know there is balme of Gilead for the broken-hearted sinner, and oyle of comfort for those which mourne in Sion. Behold how thy Saviour comes flying downe with the wings of his love, and sweepes away thy sinnes that they shall neither temporally shame thee, nor eternally condemne thee : Who shall wipe off all teares from your eyes, and lodge you in the bosome of old *Abraham*, where there is blisse unspeakable for ever. And thus I have shewed you the happiness of sheepe under the state of mercie ; Time bids me now to reflect on the miserie of Goats, as they are under the condition of hardening.

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PART. II.

He hardenesb.

WHAT ? hee that is rich in goodnessse, and his mercies above all his works ? he that mournes in secret for our offences, and vowes that he desireth not the death of a sinner, will hee harden ? How can this stand either with his promise, or mercy, or justice ? Gods unrevealed projects are full of wonder, which if our apprehension cannot dive to, our beleefes must sound. *Ocultis esse possunt, in iusta non possunt,* fraught they may bee with sullen and darker riddles, never with injustice. Let us first then take a survey of Mans heart, and see to what miseries the hardnesse of it hath expos'd our irregular predecessors, and after trie whether we can make providence the mother of so deformed an issue. And here a while let us observe S. Bernard tutoring his *Eugenium, Cerdurum*, a heart, which the softer temper of Gods working spirit leaves to modifie, and its owne corrupt affections begins once to mould. Like that of *Nabal*, to bee all stone, becomes at last so cauterized, *Ut semetipsum non exhorreat quid nec sentit*, that it is so farre from starting at its owne uglinessse, that it is non-sensible of deformitie. And hence, T. beodret defines it to be *pravam animi affectionem*, a corrupt and depraved affection of the minde, which if man once gives way to, hee is so screen'd both from Gods mercie and truth, that though it bee about him, and in the masterdome and dominion of his best sense, *Non cernit tamen, nec intelligit*, yet his eyes are as blinde intelligencers to beleeve, as his understanding. And against such, that sweet Singer of *Israël* breakes out into his passionate complaint, *Usque quo filii hominum, usque quo?* O ye sonnes of men, how long will ye turne my honour into shame, how long ? and that of the Protomartyr

tomartyr Stephen, in his Oration to the refractory Jewes. *Durâ servier, O yee stiffe-necked, and uncircumcised of heart and eares, yee doe alwayes resist the holy Ghost.* And indeed such hearts are but the Wardrobes and Exchequers of future mischefe, whose keyes are not in the custodie of the Almighty, but thine owne bosome. For so that great Doctor of the Gentiles, *Secundum impunitens cor tuum thesauris iram :* According to the impenitencie of thine owne heart, *thou treasurest up wrath* (to thy selfe) *against the day of wrath.* How then can that eye which should bee fixed either on the tenderneſſe or mercie of his Creator, glance ſo much on his iuſtice, as to make that the Midwife of ſo foule a progenie? Obdurbation was never the childe of goodneſſe, neither can a ſinne of ſo base a deſcent lay claime to onnipotencie. It stands not (I dare ſay) with Gods power, I am ſure, his will, to reconcile two enemies in ſuch an extremitie of opposition. Doe ſweet water and puddle flow immediatly from one and the ſelfe-fame ſpring ? light and darkneſſe from the ſelfe-fame Sunne ? I know there is a ſtiffe-necked and blinde-fold Tribe, which God hath left, not made the ſtorie of his vengeance ; whose affections are too dull and drouſie in his ſervice. Men creſt-fallen in devotion, whose hearts are ſo dead in their allegiance to him, that they ſeeme ſpiritleſſe, having all the powers and faculties of their ſoule benummed, and their conſcience without pulse or motion. And of theſe the Prophet, *In crassatum eſt cor populi, Their heart is as fat as brayne.* These ſtiche not to belch open defiance in the face of the Almighty, and with theſe miſcreants in Job, are ready to expoulate with eternitie, *Quis eſt omnipotens ut ſerviemus ei ? Who is the Lord that we ſhould ſerve him ?* Such have foreheads of braffe, which no shame can bore thorow : and (as the Prophet ſpake of Juda) *a face of whordome which refuſeth moideſtie.* But Saint Gregorius in his 10. Homily upon Ezechiel, hath proclaimed their

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doome. *Frontem cordis in impudentiam aperit culpa frequens, ut quo cœbrius committitur, eo minus de illa committentis animus verecundetur*: Frequencie of sinning doth flesh us in immodestie, assiduitie, in impudence. Offences that are customarie are not easie of dimission, and if thou once entertaine them as thy followers, they will quickly intrude as thy companions. Sinnen that are fed with delight, with use, are as dangerous as those of Appetite : which oftentimes prove no lesse inseparable, than hereditary ; to doe well is as impossible to these, as not to doe ill ; So can assiduitie make a sinne both-delightfull, and naturall. *Can the Ælbiot change his skinne, and the Leopard his spots ? then may yee also doe well which are accustomed to doe evill.* That sinne then is irrazable which is so steeled with custome, and may undergoe the censure of that sometime Citie of God ; *Insanabilis est dolor tuus* : Thy sinne is written with a pen of iron, and with a claw of a Diamond is engraven on the table of thy heart. How then can wee without sacrilege, and robbing of divine honour, make God the Father of so foule and unwashed a crime ? Obduration is the issue of thine owne transgression. *Perditio tua ex te, & Israel* : If destruction dog thee, thanke thy corrupt affections, not blame thy Maker, for he doth but leave thee, and they harden. To lay then (with some depraved libertines) the weight and burden of our sinnes on the shoulder of Predestination, and make that the wombe of those foule enormities, may well passe for an infirmite, not for excuse, and indeed thus to shuffle with divine goodnesse, is no lesse fearfull, than blasphemous. For, though God from eternitie knew how to reward every man, either by crown, or punishment, — *Nemini tamen aut necessitatem, aut voluntatem intulit delinquendi*, yet he never enjoyned any man either a necessitie, or a will to sinne. If any then fall off from goodnesse, hee is hurried no lesse with the violence of his owne perswasion than concupiscence ; and in

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in those desperate affaires, Gods will is neither an intermedler, nor compartner, *Cujus ope scimus nudiis, ne laberentur, retentos, nullas, ut laberentur, impulsos* (saith Augustine.) By whose hand of providence wee know many to be supported that they might not fall, nonq; impelled that they should. And in his answer to that 14 Article falsly supposed to be his, *Fieri non potest, ut per quem à peccatis surgitur, per eum ad peccata decidatur*: for one and the selfe-same goodnesse, to bee the life and death of the selfe-same sinne, is so much beyond improbabilitie, that it is impossible. If any then goe onward in the true rode of divine graces, no doubt but the finger of the Almighty points out his way to happinesse; but if he wander in the by-paths of a vicious and depraved dissolute-nesse, his owne corrupt affections beckons him to ruine. To love then his children, and negle&t his enemies, doth neither impaire Gods mercy, nor impeach his justice. But why God should love this as his childe, negle&t that as his enemie, *Nec possibile est comprehendere, nec licetum investigare*—, is beyond all lawfulness of enquiry, all ken of apprehension. Let this then satisfie our desire of knowledge, *Et ab illo esse, quod statut, & non esse ab illo, quod ruitur*: That his providence is the staffe and crutch on which wee so leane that wee yet stand; our corrupt affections, the brused and broken reed on which, if wee doe leane, wee fall. If any stagger at those unsathomed mysteris, and his reason and apprehension bee strucke dead at the contemplation of Gods eternall, but hidden projects, let him season a little his amazement with adoration, and at last solace his distempered thoughts with that of Gregorie, *Qui in fatis Dei, &c.* In the abstruse and darker mysteris of God, he that sees not a reason, if he sees his owne infirmitie, he sees a sufficient reason why he should not see. Me thinks this should cloy the appetite of a greedy inquisition, and satisfie the distrust of any, but of too querulous a disposition, which, with the

eie of curiosity prying too nicely into the closer of God's secrets, are no lesse dazled than blinded ; if not with profanation, heresie. Divine secrets should rather transport us with wonder, than prompt us to inquirie, and bring us on our knees to acknowledge the infinitenesse both of Gods power and will, than ransacke the bosome of the Almighty, for therevealing of his intents. Is it not blessednesse enough that God hath made thee his Steward, though not his Secretarie ? Will no Mansiōn in heaven content thee, but that which is the throne and chaire for omnipotency to sit on ? No treasurie, but that which is the Cabinet and store-house of his owne secrets ? Worme, and no man, take heed how thou strugtest with thy Maker ; expostulation with God imports no lesse peremptoriness, than danger ; and if Angels fell for pride of emulation, where wilt thou tumble for this pride of inquirie ? As in matters therefore of unusuall doubt, where truth hath no verdict, probability findes audience ; So in those obstruet and narrow passages of his will, where reason cannot informe thee, beleefe is thy best intelligencer, and if that want a tongue, make this thy interpreter ; so thou maist evade with lesse distrust, I am sure, with more safetie.

And at last when thou haſt scandall, what either scruple or inquisition can promp thee to, in a dejected humiliation, thou muſt cry out with that Jewish penitent ; *Lord I believe, helpe thou my unbelife.* Yea, but how ſhall wee here cleare God from this asperſion, when the Apoſtle is the Herald to his guilt ? *Whom he will bee burdened : Indurat* is an active, and doth alwayes presuppoſe a paſſive ; And if there be a ſubject that muſt ſuffer, there muſt be a hand too that muſt inflict. How then can wee quit the Almighty of the ſuſpition either of tyrannie or iuſtice, ſince hee is ſaid to ſend on ſome *the ſpirit of error, 2 Thess. 2.* and that great trumpet of Gods diſpleaſure, *Eſay* in his 63. brings in the Jewes, no leſſe muttering

tering than expostulating with God, *Quare errare nos fecisti Domine?* Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare? These instances (at the first survey,) beare terror in their looks, and like sophisticated lights in a darke roome, make things seeme more ugly than they are; and are but false bils, preferred against a spotlesse innocent, which, without search, may convince of publike crime, but narrowly scand, absolve him, no lesse from the act, than the thought of guilt. How God therefore in this is liable to censure and misprision, and how both a beholder, and intermedler of depraved actions; vouchsafe me a little your attentive patience, and I doubt not, but I shall informe the understanding of the shallow, and to the portion of my weake Talent, will strive to satisfie the waveringly judicious. *Whom bee will bee hardens.* Some (too nicely tender of the honour of their Maker) have given way to an interpretation more modest, than authentick, and interpret—*indware*—for *duritiam manifestare*, so that God is not properly said to harden the heart, but rather to manifest how hard it is; And to this opinion Saint Augustine is a close adherent in his 18, Question upon *Exodus*. But this holds not with the purpose of God, nor with the scope and meaning of the Text, which if we compare with others of that nature, wee shall finde that Gods will hath rather a finger in this, than his promulgation: for so in the 10. of *Jesus* we read, that 'twas the will and the sentence of the Almighty, that the Canaanites should be hardened; that they might deserve no mercy, but perish. Others there are (whose opinions border nearer upon truth) which would have God to bee said to harden—*non effectivè, sed permissivè*; Not by way of action, but permission; and so *Damascen* in his third booke *de fide Orthodoxâ*, cap. 20. where his words run thus: *Opere proutum est agnoscere*—. Tis a matter no lesse worthy of knowledge, than observance, that 'tis the

custome of the Scripture to call Gods permission, his action. So wee read that God sent his enemies the spirit of slumber, which is not to bee ascribed to God as an agent, but as a permitter. This glossie sutes well with the approbation of Saint Chrysostome ; who speaking occassionaly of that of the first of the *Romanes*, *Deus tradidit illos*—God gave them up unto vile affections, hee there expounds—*tradidit*, by *permisit*, which he thus illustrates by a similitude—; As the Generall of an Armie, in the sweat and brunt of a bloody day, if he withdraw his personall directions from his soldiery, what doth hee but expose them to the mercie of their enemies? not that hee led them into the jawes of danger, but because they were not backt by his encouragement: So God in this spirituall conflict, he delivers us not into the hands of our archenemie, he leaves us to our owne strength, and our corrupt affections drag vs thither with a witnesse. And hence that dicotomic of Cajetan claimes his prerogative, that God doth harden Negatively, but not Positively, which distinction though it be found and Orthodox, yet it doth not exempt us from scruple, for God hath more in the stiffe-neckt and perverse, than a naked and bare permission, otherwise we should too weakly distancce obdurbation from a lesser sinne, for every sinne God permits, and as Saint Augustin in his *Enchir.* 96. cap. *Nihil si nisi omnipotens fieri valit, vel sinendo ut fiat, vel ipse faciendo.* There's nothing done without the consent and approbation of the Almighty, and that either by his person or substitute. If God therfore be only said to harden man because he permits him to be hardened, why should he not be likewise said to steale, because he permits man to steal? No doubt therefore but God hath a greater ore in this sin of hardening, than in offences of a lesser balke. And therefore Saint Augustin in his 3. lib. cont. Julianum, 3. cap. with many a finewed allegation proves, that God doth concurre to the execration and hardening both of the

the minde and heart,—*Non solum secundum patientiam, & permissionem, sed potentiam, & actionem*: Not according to his patience and permission onely, but his power and action: Which position hee thus (after) qualifies with a distinction. *Obduracy* is not onely a *sime*, but a *punishment* of a sinne. Now, that which is in obduracy merely of sinne hath its pedigree and originall from man onely; but that which is of punishment for that sinne, from God. And therefore I cannot but approve of that of *Istiodore*, *Qui justi sunt, à Deo non impelluntur, ut mali sunt, sed dum mali jam sunt, inducentur, ut deteriores existant*.—According to that of *Paul*, 2 *Theff*. 2. For this cause God shall send them strong delusions, that they might beleieve a lie, that all might be damned that beleieve not the truth, but have pleasure in unrighteousnesse. I have as yet but toucht the barke and skinne of the controversie, the pith and the kernell is yet unchewed, and that is,—*Whether God here (as hee is said to harden) bee the cause of our transgressions*. Which *quere* admits a three-fold distinction, and difference of opinion. Two of them are extremes, and by hot opposition each of other, they have both lost the truth, the third rannes in a midway, and ever directeth to safetie. *Florimus* (whose opinion posteritie records as the monument of a seduced error) with no leſſe peremptoriness than blasphemie hath arraigned the Almighty, and made him not onely the permitter, but the Author of our sins. The *Selenciani*, after him, were poisoned with that heresie, and the *Libertines* laboured in the defense thereof. *Manes*, and his disciples, dreapt of a *summum malum*, and upon that phantasie grounded their assertion, that God the *summum bonum*, is to be ſcene onely in our good actions, but every depraved Act had its derivation from their *summum malum*. But those of a more ſolid and well tempered judgement, whom the influence of the Spirit had taught a moderation, or the danger of Inquisition forbade

bad curiositie, dare not with *Florimus impune* (here) finne unto God, yet maintaine against the *Manichæus*, that God is not a bare and idle spectator, but powerfull over, although no actor in the finne; Not in the finne, as it is merely a finne, but in the finne as 'tis a punishment of sinne. And therefore in every transgression of ours, there are foure things remarkable, 1. *Subjectum, seu materialis*, the subject in which finne subsists, and that is two-fold; 1 *Substantia*, the substance, or rather the faculties of the reasonable soule, in which originall finne is so riveted, that the naturall man can by no meanes purge himselfe of that hereditarie contagion, or *Actio bona*, on which all our actuall sinnes are grounded. 2 *Formale*, the formalitie or obliquitie of the action. For every finne is *anomia*, the transgression of the Law, and in the sinner there's nothing finne but this. 3 *actus*, The guilt of this enormitie, which makes us liable to eternall death. 4 *Pena*, The punishment inflicted upon the guilty, whether temporall, or eternall, or both. Now wee may not charge God with the obliquitie of the action, for that proceeds from a perverse, and a seduced will, but the substance of the action (as the Schoole-men speake) that hath its originall from God. And therefore wee consider finne, either *ut malum culpe*, as 'tis a violation of Gods law, or *ut malum pene*, as a punishment laid upon us for the violation of that Law: So Rom. 1.25. *The Gentiles turned the truth of God into a lyfe*, There's *malum culpe*. And it follows immediatly at the 26. verse, For this cause God gave them up into vile affections, There's *malum pene*. Now God is author of the second, not the first. If misse still hang on the eyes of clouded errorr, I thus disspell them with that of *Hugo de Sancto Victore*—*Dens malis potestatem solam tribuit, non voluntatem, quia licet ex ipsius permissione sit, quod malum possint, ex inspiratione tamen non est quod malum volunt*. God onely gives power to the wicked, not will, that although it bee by his permission that

that we can doe evill, yet it is not by his inspiration that we will doe evill. And therfore as the Schooles doe commonly distingush of the decree of God, so must wee of the execution of that decree, which is either *per efficientiam*, when the divine power doth worke any thing with, or without the creature, or *secundum permissionem*, when the creature bath leue to worke without the guidence of that power. Neither will it saveur of impertinence, if we insert here that distinction of Gods providence in *efficientem & dependentem*, into a *releaving and forsaking providence*, for whensoever God withdrawes his especiall aid and assistance from us, man is harried where his owne corrupter appetite, not Gods grace earrieth him. *Adams* fell as soone as the influence of Gods grace ceased, and without the supportance of the same grace wee all fall, with no lesse certaintie of perill, than danger of restitution. When the Sun sets, wee see darknesse follows immediatly upon the face of the earth, and yet the Sunne is not the efficient cause of darknesse, but the deficient ; so when the Sunne of righteousnesse shall forsake us, the darknesse of error must needs possesse the understanding, and the will must mistake in her choice and execution. Shee must *necessitate consequentie, non consequentia*. The necessitie is grounded on a consequence in Logicke, not any influence in Nature. And here wee may borrow a true glosse for that in the 2 *Aift*, where it is said that Christ was delivered into the hands of the wicked, by the determinate counsell and foreknowledge of God. We must not think that God was the setter in this villanie, that hee conspir'd with *Judas* in his treason, or with *Pilate* in his bloody sentence : But that hee onely gave way to their attempts, and suffered them to crucifie the Lord of glory. Yea, but why did not God curse them in their cruell proceedings ? Why shoulde his connivance betray the blood of innocence ? Saint *Augustine* shall answer for me, *Quia malum iudicavit in malis*.

Jacob and Esau.

bene-facere, quam mala nulla esse permittere. To extract good out of evill was peculiar only to omnipotency and goodness; and therefore no lesse solid than charitable is that caveat of Du-Plessis—*Mala queritur, unde malum efficiatur:* It is an ill curiositie to seeke an efficient cause of ill. Let this then satisfie modest inquiry, that it is with the sinner as with an untuned Instrument, and the Musician, the sound is from the finger of him that toucheth it, but the jarring from the Instrument.

That our discourse then with the time may draw towards a Period, wee involve and wrap up in this one distinction the very juice and substance of the controversie. Sinne is considerable two wayes, *ante commissionem*, before the commission, *Sic se Deus habet negative, tum respectu voluntatis, tum productionis.* God doth neither work with us, nor countenance us in the act of sinning. *Poss commissionem*, after the commission, *sic Deus determinat, & ordinat peccatum.* God sets bounds to the malice of wicked men, and so manageth the disorder in sinne, that contrary to the nature of sin, and the intent of the sinner, it shall redound to his glorie.

Wee inculcate then, that God is not the *author*, but the *orderer* of sinne. Hee causeth the *work*, not the *fault*; the *effect*, not the *delinquencie*, working by, nor in mischiefe. Wherein, according to the rules of Logick, *the small and impulsive causes ever so distinguishe the actions, that two doing the same thing to a divers intent, are notwithstanding said not to doe the same.* So God gave his Sonne, and Christ himselfe, and *Judas* Christ, (saith *Augustine*) why is God here holy, and man guiltie? *Nisi in re una quam fecerint, non est causa una ab quam fecerint.* I shutt up all with that state of *Fulgentius*, in his first booke *ad Mancinum*, cap. 13. Where having long hovered over this question, *An peccata sunt ex predestinatione?* He at last thus resolves it: *Potius Deus, sicut voluit, predestinare quosdam ad gloriam, quosdam ad panem,*

panam, sed quis predestinavit ad gloriam, predestinavit ad iustitiam; quas autem predestinavit ad panam, non predestinavit ad culpam. God when hee saves any man, doth predestinate him as well to the meanes, as to the end. But in the reprobation of a sinner, God destines the sinner only to the punishment, foreseeing, but not determining those fernes which shall in time draw Gods punishments downe upon him.

Doe our corruptions harden then, and God punisheth? Take heed you Pharaobs of the world, you which persecute the poore Israelite in his way to Canaan, sparte not the goodnessse of the Almighty to revenge, or justice. *Leta patientia fit furor*—, trample too much on the necke of patience, you will turne it to fury. It is true, God hath foot of Lead (clemencie intermixt with flownesse of revenge) but he hath hands of iron, they will grinde and bruise into powder, when they are dared to combat.

Sera venit, sed certa venit vindicta Deorum.

Procrastination of divine justice is ever waited on no leſſe with a certaintie of punishment than ruine. What ſhall wee doe then (wretched, miserable that wee are) or to whom ſhall wee flie for ſuccour? The good S. *Augustine* tells us, —*A Deo irato, ad Deum placitum*—, from the Tribunall of his justice, to his Throne of mercie and compassion. That of *Anſelmuſ* was moſt admirable, —*Et si Domine ego commisi unde me domino potes, tu ramen non amisisti, unde me salvare potes*—. O blessed Ieſus, though I have committed thoſe transgrefſions for which thou maſt condemne mee, yet thou haſt not loſt thoſe compaſſions by which thou maſt ſave mee. If our ſoules were in ſuch a ſtraiſt, that wee ſaw hell opening her mouth upon us, like the red ſea before the Israélites; the damned and tigly fiends pursuing us behinde; like the Egyptians, on the right hand, and on the left; death and ſea ready to ingulf us, yet upon a broken heart, and up-

disguised sorrow, would I speake to you in the confidence of Moses, — Stand still, stand still, behold the judgment of the Lord. Thou then which art opprest with the violence and clamour of thy saines, and wantest an advocate either to intercede, or pittie, heare the voice of the Lambe, — Cry unto me; I will heare thee out of my holy hill. Is thy heavily loaden with the weight of his offences, or groanes under the yoke and tyrannie of manifold temptations? — Come unto mee, I will refresh thee. — Doth any hunger after righteounesse? behold, I am the bread of life, take, eat, here is my body. Doth any thirst after the wayes of grace? Lo, I am a living spring, come, drinke, here is my blood: my blood that was shed for many for the remission of sinnes; for many, not for all. Hach sinne do dominion over thee? or doth it reigne in thy mortall heart? are the woulds of thy transgrellions so deope, that they cannot be searched? or so old, that they corrupt, and prurifie? where is the Samaritan that will either bind them up, or powre in oyle? But art thou not yet dead in trespasses? are not thy ulcers past cure? are there any seeds of true life remaining? is there any motion of repentance in thy soule? will thy pulse of remorse bear a little? hast thou but a touch of sorrow? a sparke of contrition? a graine of faith? know there is oyle of comfort for him which mournes in Sion. Not a teare drops from thee with sinceritie, which is either unpittied, or unpreverved, — God puttis it into his bottle. On the other side, is there a Pharaoh in thee? an heart unmollified? a stone that will not bee brused? a flint unmaileable? I both mourne for it, and leave it: But is this heart of stone taken away, and is there given thee a heart of flesh? is it soft, and tender with remorse? truly sacrificed to sorrow? know there is balme of Gilead for the broken heart, balme that will both refresh and cure it. Thou then which groanest in the spirit, and art drawne out (as i. were) into coastration for thy saines; thou which hast ~~wast~~ thy bands

*bands in innocency, goe cheerfully to the altar of thy God, unbind thy sacrifice, lay it on. But hast thou done it unctrely? from thy heart? leakes there no falsehood there? is all sweep cleane and garnished? doth the countenance of that smile as cheerfully, as the other seemes to doe of the outward man? if so, thy fire is well kindled, the Altar burnes clearly, the savour of thy incense shall pierce the clouds. But is this repentance disguised? hath it a touch of dissimulation in it? is not thy old rankor cleane disgorged; but must thou againe to thy former vomit? hypocrite, thy Altar is without fire, thy incense without smoak, it shall never touch the nostrils of the Almighty, thy prayers in His ears found like brasse, and tinkle like an ill-trained Cymball; all this formalitie of zeale is but a disease of the lip; give me thy heart my sonne, I will have that, or none, and that cleane too, wash both from deceit and guilt. That subtill fallacie of the eye pointing towards heaven, that base hypocrisie of the kneec kissing the earth, that seeming austericie of the hand martyring thy brest, gaines from me neither applause, nor blessing; the example of a Pharisee could have chid thee to such an outside of devotion; — *Qui peccata suum tundit, & se non corrigit, aggravat peccata, non tollit*, saith *Augustine*; Where there is an outward percusion of the brest, without remorse of the inward man, there is rather an aggravation of sinne, than a release; these blanchings, and guildings, and varnishings of exterrall zeale, are as odious in the eie of God, as those of body in a true Christian; this gloffe, this paint of demurenesse speaks but our whoredomes in religion, and the integrity of that man is open both to censure and hispition, that is exposed either to the practise of it, or the approbation. A villaine is a villaine howsoever his garbe or habit speake him otherwise, and an hypocrite is no less, though sleeked over with an exterrall sanctity, and drest in the affectations of a preciser cut. Let us be truly *that* what we *seeme to be*, and not *seeme**

Jacob and Esau.

Seeme what we are not ; let there be doores and casements
in our breasts, that men may see the loyaltie twixt our
heart and tongue, and how our thoughts whisper to our
tongue, and how our tongue speakes them to the world.
Away with those Meteors and false-fires of Religion,
which not onely by path us in a blinded zeale, but mis-
lead others in our steps of error. Let us put off the old
man in our pride, vaine-glorie, hypocrisie, envie, ha-
tred, malice, and (that fowle disease of the times and us)
~~uncharitableness~~ ; and let us put on the new man in since-
ritie, faith, repentance, sobrietie, brotherly kindnesse,
love, and (what without it disparages the tongue both
of men and Angels) charitie ; then at length all teares shall
bee wiped away from our eyes, and wee shall receive that
everlasting benediction, — *Come ye children, inherit the
kingdom prepared for you from the beginning of the world.*

To which, the Lord bring us for Christ Jesus sake,
to whom be praise and power ascribed now,
and for evermore. Amen.

Gloria in excelsis Deo.

FINIS.

THE
ARRAIGNMENT
OF
THE ARRIAN.

His { Beginning.
Height.
Fall.

In a Sermon preached at Pauls Crosse,
June 4. 1624.

Being the first Sunday in Trinitie Terme.

BY
Humphry Sydenham, M^r of Arts,
and Fellow of WADHAM College
in OXFORD.



LONDON,
Printed by JOHN HAVILAND.

1636.

АНТ
ТИЧНЫЙ ЭТАЛОН
МАКСИМ

Сборник стихотворений
и пьес
автора Максима

Максимилиана Федорова
изданного
в 1880 году

Сборник стихотворений
и пьес
автора Максима



TO
MY APPROVED
WORTHY FRIEND

Mr. Francis Crofting,

This.

SIR;

FWas never yet so preposterous in my respects, as to value the worth of him I serve, by the title, but the disposition; Hee is noble to mee, that is so in his actions, not his descent; those high swolne priuileges of blood and fortune are (for the most part) tympanies in greatnessse, pricke them, and they prove windes of honour, not substances. Had I been ambitious

N

of

Q8

The Epistle Dedicatory.

of an high Patronage, this weake peece I send
you might have warne an honourable in-
scription, but I have that within mee which
chides those infelicities, and tells mee that the
name of ~~Friend~~ sounds better than ~~friend~~,
and hee is lesse mine that doth onely coun-
tenance mee, than hee that feeds mee ; Hee
onely deserves to bee a Protector of my La-
bours which hath beene a cherisher of my for-
tunes ; to you then this at once flies for Pa-
tronage, and acceptance, desiring you to re-
ceive it as a monument of his thankefulnessse,
who ever devotes himselfe

Your most-~~most~~ respective

HUM. SYDENHAM.

THE
ARAIgnMENT
OF
THE ARRIAN.

I OHN 8.58.

Before Abraham was, I am.



Ever age afforded a perfection of that eminency which was not exposed to envie, or opposition, or both. Truth is the childe of vertue ; and, as the inheritress of all her glories ; so, her sufferings. Now, vertue growes by unjust wounds, and so doth truth too ; and like steele that is bent, springeth the other way. Shee shewes her best lustre upon encounter ; and like the Sunne shines brightest betwixt two clouds, malice, error ; both (here) conspire to overcast and darken the glory of those beames which enlighten every man that comes into the world,

The Arraignment

the sonnes of righteousness. It hath ever beeene the stra-
gem and project of that *Arch-enemy* of man, for the ad-
vancement and strengthening of his great title.—*The Fa-
ther of lies*,—either to strangle truth in the conception,
or smother it in the birth. If hee miscarrie in his owne
particular undertakings, hee will suborne his Factors,
Scriber and *Plaisterer*; and these not onely to question,
but to oppose a Deitie, fit agents put upon such a damned
designe, for it is theirs no lesse by debt than parentage ;
—*Ye are of your father the Devill, v. 44.* He hath bequeath-
ed you a prodigious lie, and you would faine practise
it on the Saviour of the world, labouring to nullifie his
acts, blemish his descent, impouure all his miracles. Where
were they ever seconded, but by the finger of a God? or,
where contradicted, but by the malice of a Jew? could
the powers of the grave, and the shackles and bands of
death bee dissolved, and broken by the meere hand of
Beelzebub? or a dead and stinking carcasse, enlived and
quickned by a *Samaritan* and *bairn Devill*? could the king-
dome of darknesse, and all those legions below, fetch a
soule out of the bosome of your *Abraham*, and re-in-
throne it in a bodie foure dayes entombed ? No, that
—*Magnus hiatus inter te, & nos*,—returns the lyc upon
all hellish power, and the prince thereof.—*Betwene you
and us, there is a great gulf fixed, Luke 16, 26.* Why
then exclaime you on the injustice and falsehood of his te-
stimonies? *Opera que ego facio*,—*The workes which I doe
bearre witnesse of mee.* Looke on them, and if they unscale
not your wiffull blindnesse, the axioms and principles of
your owne law will convince you. It is written in your
Talmud,—*That the testimonie of two men is true*.—Be-
hold then out of your owne blood, and Nation, two
strong evidences against you, Jewes both, and both speake
him a true God, —*A Virgin shall conceiu and bring forth
a Sonne, and his name shall be called Emmanuel, God with
us, Isa. 7, 14.* *Thou is our God, and there shall bee none in
comparison*

comparison of him, Baruch 3. 36. — Why then are yee so startled at his naming Abraham? or why doth your indignation swell, that hee sayes I am before him? Abraham rejoiced to see my day, and saw it, and was glid, vers. 56. (My day of eternitie, and my day of incarnation, with the eye of faith.) Why inquire you into the number of his yeeres? a whyle agone him is as an houre, two thousand yeeres but as a minute, and all the wheelles and degrees of time within his span, and as a *morn* or instant; before Abraham was, before the world, before all time, *I am*. Jew, take his word, it is orthodox, or if not, his asseveration: and if that be too sleight and single, loe, hee doubles it; *Verily, verily, I say unto you, Before Abraham was, I am.*

And now thou that sittest in the chaire of *Moses*, heare what S. *Augustine* tells thee, — *Appende verba, & cognosc mysterium*, the words (indeed) are of a narrow circuit, yet they shrow and involve a mysterie, and carry with them both majestie and depth, like rich stones set in Ebonie, where though the ground be darke, yet it gives their lustre and beautie clearer; learne here then both propriete, and weight of language, and how to critick betweene a God, and thy owne frailtie. — *Intellige, fieret, ad humana[m] facturam, sum verò, ad divinam parvum substantiam*: — *Wat*, points onely to a humane constitution, — *I am*, to a divine substance, and therefore the origiaall hathia *ye[rs]da* — *for Abraham*, and *an ipsi* — *for Christ*. Divinitie is not cloistered or confined to time, either past, or future, but commands all as present; and therefore not — *I was*, but — — *I am*. Neither do the Latines give Abraham an *ipsi*, but a *fieri* in *ter Christ*; a — *fili*, but a — *fili*. Herupon the full tide of Expositors, besides M. *Celsus*, and his *Matorata*, (who though they a while divide the streames, yet at length they meet in the same channell, and so make the current a little fuller) wave this way, and send us to that — *I am*, of *Eze*.

* *Ego latius extendo, Calv. in 8. 10.*

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dus, in the 3. chap. 14. vers. where wee finde the root with an—*Ebieb, Aſter Ebieb*, which though the Chaldee readers,—*Ero qui ero, I will be that I will be*—(which indeed is the genuine signification of the original) yet the vulgar Edition gives it in the present,—*I am that I am*—and the *Septuagint*—*εγώ εἰμί οὐ*—*I am he that is*—(it being both frequent and necessarie with the *Hebreus* to place the future for the present) and by this they imply—*Gods eternall and unchangeable being in himselfe*. The *Talmudists* also (whose authority must passe for currant, where there is no power to contradict, or scanne) allow this, —*Ebieb* as much as—*Sum*—*Eni*—era—the comprehension of three times, *past, present, and to come*. So the *Rabbins* in *Elleskethom Rabbi* upon this Text, read,—*I that have beeene, and I the same now, and I the same for time to come*. However the *Chaldee Paraphraſt* labours an indifferencie, and hath charitic enough to afford both interpretations,—*He that was, and hereafter will be*.—*Ad denotandum eternitatem ejus* (ſaith *Jonahſon*) to shew the eternall being of him who alone can ſay—*Sum, ero, —I am, and I will be*; for he is the very ſource and fountaine of all life and eſſence; *In whom we live, and move, and have our being*—, and by reaſon of this triplicitie of time and power, *Uatables* would derive *Jehovab* from this word—*Ebieb* (though ſome of the *Hebreu Doctors* fetcheſſie pedigree a little higher). from—*Hav ab*,—*He was*, and tells us that by the firſt letter is ſignified, *he will be*, and by the ſecond—*Ho*,—*He is*; and to this *Rabbi Bechai* ſeems to aſſent, in his 65. page upon *Exodus*. But however they war a little in the derivation, they do not in the ſubſtance, proportioning both this triple privilege, and where there is ſuch an immenſity, wee cannot but make a *God*, and where ſuch a *God*, eternity. All things beſides him once were not, and beingare limited in their natures, neither could poſſibly perifſt, unleſſe God preſerved them; many alſo have loſt, or ſhall loſe their proper eſſence, and whiſt

whilst they remaine are obnoxious to daily fluctuations; only God eternally—Is—without beginning, limitation, dependance, mutation, end, consisting only of himselfe, and all other creatures of him, and therefore this *Ebieb—I am*—is a peculiar attribute of omnipotency, not determining any other, but indeterminately signifying all manners of being, for so it imports—*The very immensitie of Gods substance*,—and to this with an unanimous consent all Interpreters subscribe, and the whole quire of Fathers. I have now brought—*Ebieb*—close up with *Jehovah*, this—*I am*—with him that is—*First*—and *Last*, so that wee may here rather challenge than borrow that of the Apostle; *Jesus Christ yesterday, and to day, and the same for ever*. Where S. Chrysostome will put *Christ* upon that triple prerogative to make him a compleat God, too.—*A yesterday*, for time past, —*to day*—present—for ever, to come, though I meet here (as I shall in every cranny and passage of my discourse) a violent opposer *Enedimus Samosatenianus*, who limits the Apostles—*Heresie*—*and Hodie*—*ad Rem nuperam*, & recentem—so in *Job* (hec fatus) men are called—*Hesperi*—by the Greeks, ἡψηστοι—*yesterday*—and *to day*—for their brevite of life; but this interpretation is no lesse bold than desperate, and that οὗτος αὐγεῖς—which followes in the originall, will cut off all comment and glossie of transitoriness,—*The same for ever*,—and therefore wee finde him cloathed with peculiar titles of the Almighty, and by Saint John foire severall times frusted with an εἴπεις τὸν θεόν, —*I am him that was, and is, and is to come*; —so that if any murmuring unbeliever should recoille in the acknowledgement of Christ's divinity, he bears on again, a third and a fourth time, that if he cannot pierce the stony heart by a single perwassion, he will batter it by insculcation. However the malice or perversesse of most ages have brought this truth not onely upon termes of scruple; but opposition, so that now it is growne disputable, whether Christ suffered

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fered more in his bodie by the furie and violence of the hand, or in his divinitie by the scourge and fling of venomous and depraving tonges ? one would have him, no God, another no man ; this againe would have him a meere man, and that denies him a true bodie ; one strips him quite of flesh, another cloathes him with it, but makes it sinfull ; this would have him an Angel, that little better than a devill, or at least that he used one. One, nobody, another (I beleue) nothing, — *Eft illud mirabile (faith Albinus)* *Gum omnes hereses invicem pugnant, in falsitate omnes consentire.* —

Every head is franticke with a strange opinion, and that with some wilde fancie, whichall meet in the same improbabilitie and (which it ever breeds) falsehood. Error and infidelitie may blow on divine truth, and shake it too, but not overthrow it ; tis founded on such a Baske and sure ground-worke as is subject neither to battersie nor undermining. *The Rocke, Christ.* The Jew and the Arian lay on fiercely here, not onely to deface this goodly structure, but to demolish it, and ruine (if possible) his divinitie ; but lend mee a while your noble attention, I'le shew you with what weaknesse they come off, what dishonour. In the traverting of which give mee leave to make use of that Apologie which in the same subject Saint Ambrose did to Gratian, — *Nolo argumento credas (sancte Imperator)* *et nostra disputationi sapientiam interrogemus, interrogemus Apostolos, Prophetas, Gospels.* Leane not so much to my strength of argument and disputation, as to a sacred authoritie and proofe ; Let us aske the Scriptures, Patriarchs, Prophets, Evangelists, Apostles, Christ ; let mee adde (for so both my raskie and industrie require) Fathers, Councils, Rabbins, Schoole-men, Histories sacred and prophane, let's give antiquitie her due, and not in a lazy thirk drinke of the streame, (which is either troubled or corrupt) when wee may have our fill at a cleene fountaine ; to traffique here

at home with a few moderne Systeames, is no small sinne
of the age onely, but our profession too, if we can sleyle
downe the transgressions of the time in some few stolne
Postillimes, and pece a sacred line with a worme-eaten
Apophthegme, so it be done in a frequent and halty zeale,
wee are the Sages and the Patriots of the time, and the
lights no doubt of this under-firmament ; but our dis-
course grovels not so low ; wee are here to tread a maze,
and thred a Labyrinth, sometimes on hills of ice, where,
if wee slip in the least *punctum*, wee tumble into heresie ;
sometimes with *Peter* in the deep, that if the hand of *Christ*
did not a little succour us, we should finke into infidelity.
I will ballasse my discourse with as much cautelous-
nesse as I may, and where I meet with difficulties which
are stony and untrodden, if I cannot fairly master them, I
will oppose them with my best strength, and if not finde
a way smooth to satisfaction, dig on ; I may perchance
awaken heresies, but I will lull them again in their own
slumber, I will onely pull aside the veile and shew you
their ugliness, and shut them in up their owne deformi-
ties. I know I am to speake to an Auditory, as well sea-
soned with faith, as understanding, and yet (perchance)
not without some mixture and touch of weaknesse.
Here are shallowes then for Lambes to wade, and deepes
for Elephants to swimme, passages which lyell with
humble capacities, others which will venture to stand up
with riper judgements, if they stoop sometimes and seem
too low for these, and mount againe and prove too high
for others, it was ever my desire to keepe a correspon-
dence with the best, and so to make use of that of *Augu-*
stine, —— *Non fraudabo eos qui possunt capere, dum timet*
superfluum esse auribus eorum qui non possunt capere —— Yet
come I not to fill those eares which are pickt and dreft for
accuratenesse, I am so far from labouring to please such,
that I intend to vex them ; if any charitable eare bee
prone to a soure discourse, pitch that attention here one

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houre, and I shall make good my promise out of the words of the Text.

Before Abraham was, I am.

And here we are firs^t to enter lists with that capitall and Arch-enemy of Christ, the vexation of the Fathers, and the incendiary and firebrand of the Eastern Church, the *Arriam*, who out of an envious pride is at once bountifull and injurious, willing to invest Christ with the title ~~huic~~—but disrobes him of that glorious, and his owne, ~~quoniam~~—granting him a like essence with the Father, not the same: equal to him in power, not eternitie; but give me leave to strip one heretick to cloath another, and put on ours whac Tertullian did on Marcion—*Quid dimidias mendacio Christum?* why dost thou thus peecemeale and mince a deity, and halfe God (as it were) the Son of the Almighty?—*Totus veritas*, he is the spirit of truth, and oracle of his Father, the brightnesse of his glory, in whom are hid all the treasures of Wisedome, knowledge, by whom God made the world.

It were too bold a solecisme to ranke transitorinesse with what is sacred, or that which is fleeting with everlastingnesse, what below eternall dare we make compatible with omnipotencie?

An eternall Intellect, most perfect, and such is God, requires an object equally perfect, and eternall, which from God, holding a relation to God, can be nothing but God it selfe; & seeing that no Intellect can conceive without the image of that object which it conceives, it will follow of necessitie that God, since from all eternity hee knew himselfe most perfect, should conceive and bring forth in himselfe a most perfect image of himselfe, his Sonne. There is no act of understanding without imagination, which naturally presents an image, by so much the more perfect, by how much the object, whose image

image it is, is more divinely excellent. And this is that the Apostle glanc't at, when hee stiled Christ,—*Characterem hypostasis patris*—the expresse image of his Fathers person, a sonne so begotten of and in the substance of the Father, that there can be nothing from it, divers, or repugning. Seeing then, in God to understand and to be are not so much parallels, as equals. *Intelligi autem sit ipsum filii esse*—as the Schoole speakes—strength of consequence will induce, that the substance of Father and Sonne, sound one both in power and everlastingnesse; In fine, for as much as the understanding of God is frometernitie, active, nay, the very act eternall, and that understanding cannot be without an Image, It followes that this Image which was conceived, the Sonne, was equall to that which did conceive, the Father, so that the eternitie of God the Sonne, and his equaltie with God the Father doth arise from that essentiall Identitie of both; for where two persons shall agree in the same essence, if the one be infinite, the other must rivall in the same eternitie.

*Keck. Syr. Theol.
l.1. ca. 2.*

Here is the Rock then on which we build our Church, and the sure Basis where wee foot and fasten our beleefe.—*The Sonne is begotten of the essence of the Father, and always begotten*,—*Non quod quotidie renovetur illa generatio, sed quia semper est*,—faith O:gen, not because it is daily renovated, but because it ever—*Is*—or rather—*Was*. For Saint Gregory in the 29. of his *Morals*, the first Chapter, plaies as well the Critick, as the Divine, and is no lesse nice, than solid,—*Dominus noster Iesu Christus in eo quod virtus & sapientia Dei est, de patre ante tempora natus est, vel potius quia nec coepit nasci, nec desit, dicimus verius, semper natus, non possumus, semper nascitur, ne imperficiens esse videamus*—Our Lord Iesu Christ in that hee is the power and wisedome of God, is said to be borne of the Father before all times, or rather because there was no beginning or end of his generation, wee may speake more

*Tom. 2. bom. 6.
in iterem.*

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*Ut eternus designari valeat,
& perfectus, &
semper dicimus
& natus, quatenus,
& natus ad
perfectionem
pertinet, &
semper ad eternitatem.*

Lib. I. de Trin.

Ioh. I. v. 1.

congruously, he was alwayes borne, not *-Is-*, for that presupposes some imperfection, and as the same Father prosecutes. That we may declare him both perfect and eternall, wee allow him as well a *-semper-* as a *-Natus-* for as much as *Natus* hath reference to perfection, *-semper-* to eternity. However S. Augustine in his exposition of that of the *Psalmist*, — *Ego bodie geniti te - I have art my Sonne, this day have I begotten thee, Psal. 2.* sayes that *Hodiè*-presentiam significat and in eternity, neither is the time past anything, as if it should cease to bee, nor time to come, as if it were not yet, but onely the time present, Because whatsoever is eternall alwayes *-Is-* yet at length hee understands that place — *de sempiterna generatione sapientie Dei* — And Lombard descants on it in his first booke ninth distinction, who would have the Prophet to say *-Genui, ne novum putaretur, - hodiè - ne preterita generatio videretur : I have begotten thee,* lest it shoule be thought new, to day, past, and thence out of the authoritie of the Text or the interpretation, concludes a perpetuall generation of the Sonne from the essence of the Father.

But here the Heretick interposes, and thus subtilly beats at the gates of reason ; *A thing that is borne, can not be said that it was ever, for in this respect it is said to be borne, that it might be.* S. Hilarie, by a modest answer, or confutation rather, limits his proposition to things merely secular, which borne here in the course of nature, must necessarily call on time, and tell us they sometimes were not, it is one thing then to be borne of that which alwayes is not, another of that which alwayes was, for that is temporary, this eternall.

If then it be proper to God the Father, alwayes to be Father, it must be to God the Sonne, alwayes to be Son; so the Evangelist, — *In the beginning was the word, and the word was with God, and that word was God, and the same was from the beginning ; erat, erat, erat, erat, in quater erat, ubi impius insvenit quod non erat ? Saint Ambrose in his*

his first to Gratian 5.c. & indeed it was not without a mysterie when in that glorious transfiguration on Mount Tabor, Peter saw Christ with Moses, and Elias (when his face did shine as the Sunne, and his raiment was white as Snow) what did that vision portend ? *Nisi ut appareret nobis quod lex & Prophete cum Evangelio congruentes sempiternum Dei filium quem annunciarerant, revelarent;* But that it should appeare unto us that the Law and the Gospell going hand in hand with Evangelicall truth (for under Christ, and Moses, and Elias, Saint Augustine also shrynes those three) should reveale unto us the everlasting Sonne of God, whom they had both foretold and shrowne. And loe yet, as if these were not Oracles loud enough for the promulgation of such a Majestie, the voyce of the Almightye fils it up with a—*Hic est mens dilectissimus.* This is my beloved Sonne, My Sonne of eternity,—*Ego ex utero ante Luciferum genui te,* —Psal. 34. And a sonne of mine owne substance, —*Ex ore Altissimi prodix.* —Wif. 7. —primogenitus—before the day was, I am he, *Esay 43. 13.* —Unigenitus—A just God, and a Saviour. There is none beside me, *Esay 45. 21.* A Sonne begotten, not created, not of grace, but nature, before, not in time.

Hercupon Christ taking his farewell of his Disciples, John 20. shewes them this Intervallum and distance of generation and adoption : *I goe to my Father, and your Father, and to my God and your, not to our Father, but to mine and yours.* This separation implies a diversitie, and shewes that God is his Father indeed, but our Creator ; and therefore he addes, *My God and your God ; Mine by a privilege of nature, yours of grace ; Mine out of the wombe (as it were) of everlastingnesse ; yours out of the iawes of time.* Yet the Heretique would faine sell us to unbelieve and error, by cheating Christ of an eternall birth-right, tossing it on the tides of time, and so make him a creature, and no God.

Here to dissent merely were both perfunctory and

Ambrosius
supra.

Aug. in orat. ad
Catech. cap. 6.

*The Arraignment**Amb. n^o supra.**Col. I.**Amb. I. de f. ad
Grat. cap. 2.**Orat. ad Catech.
cap. 5.*

drill, such a falsehood merits rather defiance, than denial; — *Negantum & potius borremus vocem*.— Errors that are so insolent are to bee explos't, not disputed, and spit at rather than controld. Confutation swayes not here, but violence, and therefore the Apostle drives this blasphemy to the head, *Coloss. 1. 15.* Where we finde Christ styled *primogenitus universae Creatura*, *The first-borne of every creature*; not the first created.— *Vt genitus pro Naturâ, & primus pro perpetuitate credamus*;— faith Ambrose; borne presupposes divine nature.— First, perpetuitie, and therefore when the pen of the Holy Ghost sets him out in his full glory, he gives him this title, — *baredem omnium*, *The heire of all things, by whom God made the world*.— To make the world, and to be made in it, how contradictory? *Quia Autorem inter opera sua depositus videauerit esse quod fecit*? faith the Father. Was there ever malice so shod with ignorance, which could not divide the Artificer from his worke, the potter from his clay, the Creator from the thing created? hear him speake in whose mouth there was no guile;— *Ego & pater unus sumus*, *Iob. 10. I and the Father are one. Unum*— to shew a consent both of power and eternitie,— *Sumus*— a perfection of nature without confusion. Againe,— *Unum sumus* not,— *unus sum*— (so Augustine descants)— *Unum* to confute the *Arrian*,— *Sumus*— the *Sabellian*, the one disjointing and severing the times of Son and Father, the other confounding their persons.— *Unum*— than, to shew their essence one,— *Sumus*— the persons divers.

I could wish that we were now at truce, but with these there is neither peace nor safety, but in victory; we are still in the Front and violence of our Adversary, who puts on here as Philip did to Christ, with a *Domine ostende nobis*.— *Lord shew us the Father*; and it sufficeth us, but observe how the Lord replies, and in his reply controules, and in his controulement cure's? *Have I been so long time with thee, and hast thou not knowne me*, Philip?

I came to reconcile thee to the Father, and will then separate me? why seekest thou another? bee that bast staine me, hast seen my Father also.—Audi Ariane quid Dominus? (saith Augustine) si errasti cum Apostolo, redi cum Apostolo.—Harke Arius how the Lord rebukes him, and if thou hast digrest with an Apostle, returne with an Apostle, so his check shall bee thy conversion. But whilst wee thus shoulde with the *Arrian*, the *Sabellian* lies in ambus, who now comes on like lightning and thunder, but goes off like smoake; for looking back to those words of our Saviour, hee runnes on boldy to his owne paradox, and by this harmony of *Sonne* and *Father* would perswade us to a *confusion* of their persons; but the Text beares it not, and one little particle shall redeeme it from such a preposterous interpretation; for it runnes not with a — *Qui me videt, videt patrem*, — *Hee that sees me, sees my Father*, as if I were both Father and Son, but with a — *Qui me videt, & patrem*, — *Hee that sees me, sees my Father also*, *Ubi interpositio unius syllabe, &c, patrem descenit, & filium, neque demonstrat, neque patrem habere, neque filium*, August. in his *contra 5. host. genera esp. 6.* It is a rare opinion that hath not something to hearten it either in truth or probability, otherwise it were no leſſe erroneous, than desperate. But here there can be no colour or pretence for either, where both Divinity and Arts breathe their defiance; that two natures should dissolve into one person, religion contradicſ; two persons into one nature, reason; but two persons into one person, both reason and religion. — *Dixit Dominus Domino meo*, saith the Psalmist, *The Lord said unto my Lord, sit at my right hand*. Harke *Sabellius*, here is a *Lord* and a *Lord*, two then, not one; where is now thy confusion of persons? *Ego Deus solus, & non aliis extra me*, Dott. 32. 12. *I am God, and there is none beside me*.—*Arius* where is thy *God of eternity*, and thy *God of power*, thy *God of time*, and *operation*, and thy *God from the beginning*? *Audi*

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Audi Israel, Dominus noster Deus tuus.—*The Lord our God is God only, no rival, no sharer in his omnipotency,* for if temporary, how a God? if a God, how not eternall? if eternall, how not one? Thou allowest him the *power* of God, but not the *eternity*, the *operation*, not the *time*; what prodigy of error? what dearth of reason? what war of contradiction? what is this but to be God, and no God? temporary, and yet everlasting? Opinion once seeded in error, shoots-out into heresie, and after some growth of time, blasphemy. Who (besides an *Arraignment*) could have thus molded two Gods out of one? except a *Tribute* or a *Manichee*? who (scarce so grossly neither) denie them not an equality of *time*, but *condition*, coeternall, but this *good*, and that *evil*. Thus men over-borne with the strength of a selfe-conceit, are so precipitated and drawne on with the swindge of an unruly fancy, that leaving the road and usuall wayes of truth, they run into by-paths of error, and so at length lose both their judgement, and their faith. Some have beeene so busie with starres, that they have forgotten him that gives them influence; and like curious Lapida ries, dally so long with sparkling objects, that they lose the light of that organ which gives life unto their Art. Learning (indeed) in many is a disease, not a perfection, a meere surfeit, rather vomited, than emptied, nothing passeth but what is forced, and as sometimes with a fit of weaknesse, so of pitty. A greedy knowledge feeds not our understanding, but oppresseth it, and like a ravenous appetite chewes more to poysen, than to nourishment. Were I to drinke freely of what is sacred, I should desire that which flowes, not that which is pumped for, waters that are troubled yeeld mud, and are ofteentimes as well the bane of the receiver, as the comfort. A Pioner or bold myner which digs on too farre for his rich veine of Ore, meets with a dampe which chokes him; and wee may finde some dispositions rather desperate than venturesous,

urious, knowe more by a heady resolution than a wise
canteoutheſſe, whom we may reſemblē to that ſilly and
ſorme-coſt Seaman, who diued ſo long for a peecē of his
ſhipwreckt treaſure, that eithē want of airc, or ponde-
rouſneſſe of water deprived him at once of life and for-
tune. *Arriuſ* hath been ſo long conuerſant in the ſchoole
of Philoſophy, that he forgets he is a Prieſt, and now
makes that the *Miſtreſſe* of Divinitie, which was before
the *handmaid*. *Saint Auguſtine* therefore in his *Oration
ad Eatechum*, expouſtulaſe with the heretique, and by
way of *Proſopopœia* doth caſtigatize him thus, — *Criticiſm
Diuina patrem minipotentem?* *Douſt thou believe in God*
the Father Almighty, and in his Sonne Iefu Christ our Lord?
I beleeve, thou ſaint: here then thou art mine againſt the
Pagan and the *Mahometan*. *Douſt thou believe that the*
God and man, Christ Iefu, was conueived of the holly Ghoſt,
and borne of the Virgin Maris? I beleeve; thou art arrayed
with me againſt *Phoribus* and the *Iew*. *Douſt thou believe*
the Father to be one perſon, and the Sonne another, yet Father
and Sonne but one God? and this also; here thou art mine
too againſt the *Sabellian*. — *Agit ſi mecum erit omnia;*
quare iniquum? faſh the Father, if wee are one in all
these, why contend wee? Let there be no strife betweene
thee and me, for wee are brethren. But it will fall out here
anon as betweene *Lou* and *Abraham*, by reaſon of our ſu-
ſtance wee cannot diuell together, wee muſt part anon. Tell
me then how is the Sonne equall to the Father, in ſpe-
cification or beginning, in power or eternitie, or both? In ſpeci-
fication and power, the heretique allowes, but not eternitie; for
how can that which was begotten bee equall to that which
was not begotten? Yes, eternitie, and grauenſſe, and power
in God found one, for he is not great in one thing, and
God in another, but in this graue, that hee is God, be-
cause his grauenſſe is the ſame with his power, and his ef-
ſence with his grauenſſe. ſothing then the Sonne leaueth
hi respect of power, he muſt leaueth too hi respect of

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overlasting curse. Here the *curse* is on fire, and nothing can assuage or quench those flames but that which gives them an impiously fomented Reason. To prove a principle in nature is both trouble-some and difficult, but in religion without the effect of faith, impossible. In matters of reason, it is first *discovery*, then *refutation*, but in the case of religion, first *Adoration*, and the effect will follow, whether for confession of the truth, or conviction of error, or both. The greatest miracle our Saviour did in way of cure or restoration was with a *fearless*, and clear to the living, and the dead, and between the two, the sick. To the Centurion for his servant with a *firm credit*. As though he had taught it him unto that, *Admire. 8. 5.* To the Ruler of the Synagogue for his daughter, with a *Credit* too. *Farewell,* but believe, *Matt. 9. 25.* To all that are dumb, or blind, or lame, infirmities of Divinity, as so the sedimble, or blinde, or lame in body, with a *firm credit* &c. *Do you believe these things?* & *Then your faith hath made you whole.* *Admire. 9. 28.* Now if we meet with unyielding dispositions; such as are not only untractable, but opposite to the ways of truth, we shall rather drag than move them to believe; however the Father labours here by a powerful persuasion, and where he fails in the strength of proof, he makes it out by way of allusion, which he illustrates by a similitude of fire and light, which are distinct things, one proceeds from another, neither can the one be possibly without the other, the father he resembles to the fire, the sonne to the light, and endeavours to derive it (though obliquely somewhat) from sacred scripture in *Deut. 4. 24.* God is called a fire, — by God is a consuming fire; in *P. 3. Christ the Light.* They word is a light unto my steps. With this double stone he batteres the ironhead bush of the Sadducees, and the Antinomians of the Separatists, for here are two in one, *fire and light*, yea the *fire* doth *kill*, why not to wish *some* *light* with *the fire*? *The Antinomians*, for here also is *hope* *born* of another, *yea the *fire* doth not kill* — *so be it*.

being without the other, neither of them selfe and his
or and his coynally Father and Sonne for too. The simi-
litude falleth only in this, those are *separately*, and those
eternall, — *per se et per se sunt unus* (saith the Father)
— *Sicut dico, quis pater et filius, — unus — quis Deus, qualiter
in prole, unicus in deitate, unus dico filius, alter est, unus alio
Deus, unus est, unus est, host. godes cap. 71. What more obvi-
ous and trodden to the thinnest knowledge, than that
there is here *alias* and *alias*, but no *alias*, as in bels of
equall magnitude and dimension, (pardon the lownesse
of the similitude) which though framed out of the like
mase, and *Ays*, where the substance and workmanship are
one, yet the sound is divers; for though of Sonne and Fa-
ther the Substance be one as God, yet the appellation and
sound is divers, as *Sonne* and *Father*.*

The Heretique either impatient of this truthe, or ag-
avorant, once more makes reasow his ampre, but how
further, how injuriously? that which should be the
mistresse of our sense, and the Scorne and arbitresse of all
our actions, must now be a promotress and bawd to er-
ror. It is bold expostulation that rans in on these shelves
of danger, and hath beene the ofter wracke of many a
blooming and hopefull truth. There are errors besides
these desperate, of will, of understanding, which some-
times are rather voluntary, than deliberative, and bul-
led more by the suggestions of a weake fancy, than my
strength of judgement; If our thoughts still lie as Hull
in those shallowes of nature, where we coast daily about
sense and reason, how can wee but dash against tractitle
errours? but if we keepe aloofe in principles of Religion,
where those winds of doubt and distrust blowe and
bluster not, faith will be at last our waifer unto truth.
Let's not then any longer root our meditations in vallies
under us, but looks up to *thee* *bills from whence our sal-
vation cometh*. Let's converse a little with Prophets
and Evangelists, and those other Registers and Secreta-
ries

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son of the Admichter, — *In te illi Datus, datus illi Deus*, — *Infidell, either denie a divinitie of Father, or Sonne, or confess an unitie of both; for one thou must doe; of the Sonne thou canst not, for there is a God in him, the Father, Pater qui in me manet ipsi loquuntur, the Father that is in me he speketh, and the worke which I do be doth, Ioh. 10. of the Father thou darfst not, there is a God in him the Sonne, — I am in the Father, and the Father in me, Ioh. 14.* Here then is both a propriete of nature, and unitie of consent. God in God, yet not *sam*, but one, fulnesse of divinitie in the Father, fulnesse in the Son, yet the Godhead not diverted, but the *same*, so that now there is no lesse a singlenesse of name than operation. And therefore those words of the Apostle, though in the first encounter and survey, they offer a shew of contradiction, yet searched to the quicke and kernell, are not without a mysterious weight, Rom. 8, 32. It is said of the Father, — *Filio proprio non piperit, sed pro nobis tradidit* — He spared not his *owne Sonne*, but gave him for us all to death; yet Ephes. 5. It is said of the Sonne, — *Tradidit semetipsum pro nobis* —, — *Hee gave himselfe for us* —. Here is a double — *Tradidit* — an a — *pro nobis* —, and a — *se pro nobis* —, if he was given of the Father, and yet gave himselfe, how can it follow, but that there must be both a sympathy of nature and operation? And indeed it were a mere sacrilege and robbery of their honour, to deprive them of this so sacred a correspondence. Wee allow to all believers but one soule and one heart, Acts 4. to all those that cleave to God *one spirit*, 1 Cor. 16. to husband and wife *one flesh*, to all men in respect of nature, but *one substance*; It is in bluntry matters (where there is no alliance or reference with those more sacred) Scriptures approve many to be one, shall we rifie the Father and the Sonne of the like Jurisdiction, and deny them to be *eternally one*, where there is no jarre of will, or substance? Hearc how the Apostle doth chalke out away to our beleefe, by the rules

uler of divine things. *Cant. 3. 6.* There is one God which is the Father of whom are all things, and there of him is one Lord Jesus Christ, by whom are all things made well by him. Here is - Deus and Dominus - a God and a Lord, and yet no pluralitie of Godhead; and in - in quo - there is a perpetuall of subiect and by whom, yet a unitarie of power, for as in that he sayes one Lord Jesus Christ, he denied not the Father to be Lord, so by saying one God the Father, he denied not the Sonne to be God. — In re igitur of Deus per unitatem naturae, & non est Deus praeter te proper propria-
tatem substantia. *Ambros. lib. 1. de fide ad Garam. 2. cap.*
With what sacred inscriptions do we find him blazoned, the ingrauen forms of his Father, the image of his goodness, the brightness of his glorie ? and with these three of an Apostle, a Prophet rankes other three not subordinate in majestic or truth; as if the same inspiration had dictated both matter and forme. *Canticorum*, the Almighty God, the everlasting Father, the everlasting Father in a double sense, either as he is author of it, as *Jubil* was said to be the Father of Musick; when he was but the Author or Inventor; or in respect of his affection, because he loves with an everlasting love; yet some leaning on the word of the Greeke Interpreter μισθρός, which the vulgar renders, — *Pater futuri scisci* — would restraine it onely to the life to come, but *Calvin* extends it to a perpetuallitie of time and continued series of all ages; And the *Chadues* translation (which will the Hebrew is most authentique) seemes nor onely to assent to it, but applaud it too. — *Nomen ejus ab ante mirabilis consilio, Deus fortis, permanens in seculo seculorum.* — However the *Seruagines* (terrified with the majestie of so great a name) give it us by — *Angeli Consilii Angelus* — which words though they have no footing in the originall, yet both *Augustine* and *Tertullian* approve the sense, taking — *Angulus* — for — *Nuncius* — so that *Christ*ooke not upon him the nature of an Angell (as some would injuriously force upon
cupin)

Ephy 9. 6.

In cap. 9. Ephy.

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Opinion), but the first, by which as in Leges or
Statutes, either he appeared to, who did not intend to offend,
 or where and the rest. Mr. S. G. would have had
 I have once more brought Christ as farre as *Zacharias* and
Abraham, but the Text relateth a little further, and so
 doth my adversary too, till I have verified in Christ the
 strength of his voice. I am the God of Abraham, and
 the God of *Isaac*. We may not leave him here with the
 bare title of an Angel, we must goe higher, to that of the
 Sonne of God, where we shall meet our implacable *Antichrist*
 in his violent opposition. If there be a Sonnes, he must be
 some of twise, there was a time when there was no Sonne; for
 to bee born, presupposeth a beginning, and that time, Saint
 Augustine divided (as it seemes) betwene pietie and in-
 dignation, answers; *Qui hoc dicit non intelligit etiam na-*
tum officii. Deo semper remansisse. To be borne with God, is
 to be eternall with God, and he openeth himselfe by his old
 similitude; *Lumen gloriosum qui ligninum ab igne,* as light
 which is begotten of fire, and diffused, is coequall with
 the fire, and would be coeternall too if fire were eternall,
 so the Sonne with the Father, this being before all time,
 the other most kille in the same everlastingnesse. The Fa-
 ther thinking his reason built too slenderly, doth but
 rebute (as it were) and backe it with the authoritie of an
 Apostle, such an Apostle as was sometimes a persecutor,
 and therefore his authoritie most potent against a per-
 secutor, where he filleth Christ, *The power and wisdome of*
God. Is the Sonne of God be the power and wisdome of
God, and that God was never without power and wi-
 sdom, how can we scant the Sonne of a coetermitie with
 the Father? For either wee must grant that there was al-
 ways a Sonne, or that God had sometimes no wisdome;
 and impudencie or madnesse were never at such a growth
 of blasphemie as to belch the latter. If the reverend alle-
 gation of a learned Prelate, or those more sacred of an Ap-
 olicie, cannot hang up the mouth of a malicious Heretic,

tique, hear the voice of a Prophet, & a Lambes warbling upon this sto. If then there had beene such a forme there shall be none. Job. 43. And Quis habens, poteris exhibitus? (saith Ambrose) who is here the speaker, the Father or the Sonne? (begones, therell him with a subtil Dis-
cussion.) if the Sonne, thus he saith, we have no Father mid us other God, if the Father, then for our (Sibylles) sakes shall become, for both the Father in the Sonne, and the Sonne in the Father must be knowne, when thou namest a Father, thou hast also designed a Sonne, because no manied Father to himselfe ; when thou namest a Sonne, thou confessest also a Father, for no man at Sonnes of his selfe the Sonne therefore can neither subsit without the Father, nor the Father without the Sonne, the one being from everlasting, the may not despise the other from the like longe perury. It must thene be iudged in a triple and tripli-
city of Prophete, of father, & sonne, cannot aby the ex-
cellency of a coniunctio hereticke. Hearn the royme of
him who spake as never man spake, never Father, Apo-
stle, Propher, (if the length of such an anchorite be sufficient
with an Aries, John Lamb of God, O Father glorified now
with thine eyne selfe, with the glorie eternall, & which other do-
fore the worldesse, Job. 19. 7. Heard then Iudiciale sonne,
and glorified, with the Father before the world, where chink
chink now, what byspadi for eyfion whene thou art
compasseid with such a cloud of witness? quicquid non erat

Tell me tell C (for hereticke is conueyed between
attribute, when thou art growne to such a monstruall and
height of profanacion) was there a time when omnipotens
potens. God the Father was not, and yet wathose ar
God? Sing now thy hymnes, and ensonder the earth, for if
he began to be a Father, when he was first a Child; and ab-
ster made a Father, how is God then immovable, shew
the same one, when by accesse of generation he shall suffer
for change? Create mee then a God eternall, and thou
wouldest Father, and his Father, a Sonnes of they mortali-
ties,

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divid, and divide dignitatem, or either in respect of time, or power. And methou didst once subscribe to (and I know not what definition suggested) wrought thy revokynge Epistle to *Eusebius*, if the authoritie of *Bren-*
sus will passe for ecclesiastical, where thou couldst afford
him the title of *Archbishop* had you, please *Dad*, written
and a little before that he had his beginning, *xxvij* given
divid — *ante tempora*, *ante secula*, why shouldest
thou now then rip up the *wombe* of *Deitie*, and enquire
how *hee* was *begorne*? *how* *borne*? *and when*? as if
thou labouredst to *confound* his *defence*, and make it tem-
perately? *Deo nra?* doe not out of the *outcom* of *minime*
generation divideth to *time*, or *manner*, and so at once
divide *error*, and *blasphemy*. Hearre the *voice* of the
bord *thundering* unto *the*, *O* *the* *throne* *before* *the* *name* *of* *the* *Lord* *re-*
vealed? *With* *the* *unveiling* *glory* *of* *the* *Glory*, *Before* *the* *meours* *which* *were* *sealed*, *or* *the* *hilles* *alled*, *I* *was* *brought*
forth: *Hailed* *my* *generation* *in* *the* *first* *gloriem*, *qui* *be-*
les *pro**p**ter* *h**ab**it**u**s* *gloriem*. *He* *thus* *bach* *an* *unwo-*
ned *justification* *in* *respect* *of* *power*? *Wer* *a* *derogation*
too *capital* *to* *fall* *into* *proportion* *in* *way* *of* *birth*, ob-
serve *what* *principle* *he* *carrieth* *of* *antiquity*, *what* *descent*,
how *derived*? *by* *Heralds* *of* *no* *mean* *ranke*, *a* *King*, *and*
a *Prophet*, *and* *a* *Prophet* *that's* *a* *King*, *I* *was* *born* *of* *old*,
from *everlasting*, *Prov.* *8.* *24*. *His* *goings* *since* *have* *been*
from *everlasting*, *Mich.* *5.* *2*. *Thy* *throne* *is* *established* *of* *old*,
that *art* *from* *everlasting*, *Psal.* *93.* *2*. *Hark*, *from* *ever-*
lasting, *from* *everlasting*, *from* *everlasting*, *one* *echoing*
to *another*, *as* *if* *the* *same* *pen* *had* *beene* *as* *well* *the* *dire-*
ctor *of* *the* *languages*, *as* *the* *truth*. *If* *thou* *shalt* *then*
hereafter *ball* *an* *ostentie* *with* *a* — *quondam*, *or* *a* — *quoniam*
natus? *I* *goe* *on* *with* *the* *Pather* *still*; *Quid* *is* *the* *que-*
stion *concerning* *delection*? *Audir* *Dei* *filium*, *and* *dile-*
cum, *but* *neglect* *naturam*? — *Querens* *that* *are* *too* *nice* *in*
ther *tornas* *the* *understanding*, *than* *informe* *it*, *and* *are*
more

Ambro. 1. de
fide, cap. 5.

Amb. ut sup.

more apt to gyrate our Judgement, than to rectifie it. Subtilty of questions (I know not whether) it hath more convinced, or begotten error, or improved us in our knowledge, or staggered us. And hence I suppose was the substance of the Apostles advice to the *Romanes*, *Hoc
that is mislike infideli docere vobis*; but hot to doubtfull disputations, Cap. 14. 1. Curiosities of question have ever been the engines and stakes to heresie, and therefore some of the Fathers have nick - named *Philosphers* with an — *Hereticorum Patriarcha* — . It is no leſſe a policy than right in ladder learning, to give Divinitie the chaire, for if Arts with their subtle retioue once invade it, ſense and reason will hiffe faith out of doores. And therefore we finde the ſame Apostle vehement in his — *Caveat ut non
ſedecias. Beware leſt any man ſoil you through Philofophy
and vaine doctrie, after the tradition of men, after the rudimenta
ments of the world, and not after Christ*, Coloff. 2. 4. In matters of faith he that playes either the Philofopher, or the Critieke, displayes neither his Judgement, nor his Religion, for the *Kingdom of God* is not in word, ſound power, 1 Cor. 4. 20. Consider (faith Augustine) *quod
uoceris fidelis non rationalis*, Faith, not reason, is our Anchor in this depth, and beleefe, not ſcruple, is our ſteersman to our Port. Wifdome, I meane that which is worldly and feathered (as it were) with tranſitorineſſe, muſt now ſloope to ſimplicite, strength to weakneſſe. How doth the Apoſtle ſumme with us? *Heb both choseſ
the foolish things of this world to embafond the wize, and the
weak things the mighty*, 1 Cor. 1. 27. Henceit is that the kingdom of heaven belongs unto children, Matth. 19. 13. And God hath hid it from the prudent, and revealed it to babes, Matth. 11. 25. and therefore S. Augustine makes a prouud knowledge ſtrike fail to a modeſt ignorancie in his 189. Ser. de Temp. — *Micuum est pia
ignorantiam confiteri, quam tamē uobi ſcientiam vindicare*. In ſacred matters you nimble Critiſtines are as obnoxio-

Tertius,

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Esay 45. 2.

Idem, ibid.

Lib. I. dist. 19.

Orat. contra
Arianos.

tions to desperatenesse, as danger ; to be curiosous (here) to be quaintly madde, and thus to thrust into the bed-chamber of the Almighty is a frantick fawcineſſe. Who can unlocke those Coffers of omnipotency, but he that breakes in pieces the gates of Brasse, and casts in ſunder the barres of Iron ? Who thofe Cabinets of abſtrufe knowledge ? but he that gives thee the treasure of darkneſſe, and bidden robes of ſecret places ? How can our low built apprehenſions but flag in the exprefſion of ſuch a birth, when wee finde a Prophet ſo transported with contemplation of it, that he dares the world with an Interrogation, — *Generationem ejus quis enarrabit?* Who ſhall declare his generation, Eſay 53. Yet we have met with ſome ſupercilious and daring wits, which venture here to untwift this mysteric of generation, as if they would calculate an eternall birth-right, leaning upon the authoritie of S. Hieronim in his Commentaries upon Ecel. 1. where he affevers, that in ſacred Scriptures — *Quis oftentimes is not put for an imposſibilitie, but a diſſicultie.* And he inſtances in this — *Quia* — of Eſay, *Generationem ejus quis enarrabit?* But Lumbard doth both vindicate and interpret the Father, thus, — *Non dicit quod generatio filii eterna* —. He ſayes not that this eternall generation of the ſonne of God can deſcend to any mortall capacicie in an absolute and full knowledge ; but in ſome measure and degree, for ſo the Apostle doth peecce-out our perfection here, *Wee are happy in part, and know onely in part, not a haire, not a feather as we ſhould.* Dic mihi (ſaith Auguſtine) *alitudinem Cali, profundum Abyss,* &c. Shew me the height of Heaven, and the depth of Hell, number (if thou canſt) the landes of the Sea, the drops of raine, or the haires of thine owne head. Plane mee out by ſome perfect demonstration the truth of thofe things which grovell here below, and I will beleeve thy knowledge may aspire to thofe which are above ; but thou haſt no power of compaſſing the one, nor poſſibilitie in the achievement

ment of the other. For when all thy faculties of understanding, will, have fluttered so high as the wings of nature can elevate and mount them to, yet thou wilt at last make up the storie of *Icarus*, and finde that these are but waxen plumes, and will melt at the presence of those glorious beames, and so thy fall will be as dishonourable as thy attempt was peremptory; for if the great Doctour of the Gentiles (rapt up into the third Heaven) said that hee heard words unexpressable, which no tongue dared to utter, how canst thou dissolve and untie — *Paterne generationis Arcana* — (as Ambrose stiles them) those knots and Riddles of eternall generation, which can never bore a humane intellect, nor lie within the verge of mortall apprehension? *Mibi enim impossibile est generationis secreta* (saith the Father) *mens deficit, vox filet, non meantum, sed & Angelorum, supra potestates, & supra Cherubim, & supra Seraphin, & supra omnem sensum, in his i. de fide ad Gratian. c. 4.* It is not then so much ambition in our desire, as madnesse, to attempt the knowledge of that where there is an impossibilitie of revelation. Those enterprises are temerarious and over-head-strong, which put on where there is not onely danger, but a despaire of conquest. How can reasonable man but lie buried under the weight of such a mysterie, at which those grand pillars of the Church have not only shooke but shunke? How must wee be stracke dumbe when the tongues of Saints and Angels stutter? How our mindes entranced, when the glorious host of Heaven, and all those feathered Hierarchies shall clap their wings? All reasons tongue-tyed, all apprehension non-plust, all understanding darkned; so that I may now speake of this metaphorical depth, as Job did of that other naturall, — *Thou hast made a cloud the garment thereof, and thicke darkness a swaddling band.*

Mysteries carrie with them such an awe and Majestic, as if they would be obeyed, not disputed, and assented to,

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not controverst. In secrets without bottome (such as carry the stampe of sacred) except faith holds us up like children we swimme without bladders, and must either dabble to the shore, or sink, reason hath not an hand to lend us. Faith and reason in respect of mysterie, are as a wheele and a bucket at a deepe well; faith hath both the power and safetie of descent, and nimblly fathoms it, whilst reason wheelles, and rounds it, and is strangely giddled in a distracte Gyre. And indeed who durst lave such an Ocean, but he that sayes to the deepes be drie? or can stow up the Seas with doores, that they breake not out, and say, bishke shalt thou come, no further, there shall thy proud waves stay? What eye that lookes on the Sunne, and dazels not, but he that sees from everlasting to everlasting? and sends out lightning that they may come and goe, and say, here we are? The starre-gazer and bold figure-flinger are at a stand here, why lookest thou up thou proud Astrologer? you men of Galilee, why gaze you into heaven? Thus saith the Lord of hosts, he that form'd thee from the wombe: *I am the Lord that makest all things, that stretchest out the heavens alone, that frustrathest the tokens of liars, and makest diviners mad, that turneth wise men backwards, and maketh their knowledge foolishnesse.* Thou, O Lord, shalt have them in derision, thou shalt laugh the heathen to scorne, for the sinne of their mouth, and the words of their lips they shall be taken in their pride, as the dust (O Lord) shalt thou drive and scatter them, and in thy wrath thou shalt consume them, that they may know that it is God that ruleth in Jacob, and to the end of the world.

Arrius is now in his pompe and height of glory, and flourishest like a greene bay-tree, anon looke after him, and he is no where to be found. He is up yet, but it is with the proud man in the Psalmes, in slippery places, and (anon) with him, how suddenly destroyed, perished, and brought to a fearefull end? The whole Easterne Church is now in a strange combusti-

on,

on, and he must kindle it, by and by those flames shall light him to his owne ruine. Heretie may root, and bud, and branch, and grow to a goodly height, but the hand of vengeance hovers over it, and when it strikes, it fels it at a blow, and it comes downe like a pine from a steepe mountaine, which in the fall shatters both the branch and body. It is here, as with mists and fogs, which wee see first rise as in a thin smoake from a low Fen or Valley, but gathering strength climbe the mountaine, and at last so thicken in one bodie of vapours, that they seeme to dare the Earth with a second night, till the Sunne (recovering height and power) by the vertue and subteltie of his beames, doth dissipate and open them, and they are seene no more.

Will you have a president? wee finde *Arrius* at first a meane Priest of *Alexandria* in *Egypt*, a man keene and subtil, as well in wit as learning, *Specie & forma magis, quam viriote religiosus, sed glorie, & novitatis improve cupidus*, (saith *Ruffinus*) In vertue not so much refined, as in the deportment of the outward man, which promised a set gravitie, though no truth of Religion, in a thirst and purſuit of honour and noveltie, strangely violent, — *Dulcis erat in colloquio, persuadens animas, & blandiens*. In his discourse no leſſe sweet than powerfull, and where he gaines no conquest by perſuasion, he mines by flattery; Thus by the ſorceries and enchantments of a voulble tongue, ſimplicitie is betrayed, and under a pretext of truth, ſilly women (who are ever moſt affected with levitie and change) are firſt led captive; and theſe, for the enhancement and propagation of their new doctrine, commerce with their allies, and theſe tickled with new fancies, applaud the deſigne, entertaine the noveltie, conuenticles are both conſulted on, and ſummoned, and in a ſhort time, — *Septingentas virginitatem professas in unam contraxit* — So *Epiphanius* — Their Religion is yet in the blade, and greene onely in a few ſe-disciples, anon

Lib. I.

Advers. Henr.

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Amb. 1. de fide,
cap. 4.

it growes up by their league with others, *Endoxius, Eusebius, Aetius and Demophilus plura nomina, sed una perfidia;* Coheres though not to the same title, the same villany; so that those dangerous tumults in the body of the Church, could not but now startle the Head and Goverour. Constantine is informed of those pernicious and desperate proceedings, who calls a Councell of 318. Bishops for the condemnation of the Heretique. Some converant in subtiltie of question (as there was never opinion so deformed, but found a Champion to propugne it) favoured Arius; but at length most of them decreed with one mouth Christ to be *equalis*, i.e. a while sticke fast to the opinion of the Heretique, in whercof by the menacing of the Emperour subscribed, *Ad amorem, non malum*, and the other six are now with Arius upon termes of exile; they betake themselves to *Palestina*, where partly by strength of Argument, partly by the insinuations of a smooth tongue, they gaine other Bishops to their opinion; anon, *Constantius* and *Valesius*, Emperours; some they seduce by subtiltie, some by gifts, some by power, some by crueltie; those that affied constantly to the profession of Christs divinitie, they invade by persecution, and all the wittie tortures that malice or tyraunic could devise, are now put in practice, for the torment of those profisors; in so much that the hearts of their verie enemies, could not but thaw into pitie to heare the cryes, but constancie of little children under the barbarous hands of their merciless tormentors. *Christianus sum, Christianum verum Deum, credo, & adoro*, as the author in his *Historia tripartita de persecutione Vandalaorum*.

This heretique now is full blowne, and at the growth; one Act more makes it ripe, and ready for the sickle. Alexandria is yet infected, and soule dregs of Ariannisme reigne not onely here, but in the neighbour Provinces; In so much that *Alexander* (then Bishop) daily pestered with those damned innovations, on a Sunday, (for

(for so my Antiquarie tells me) earnestly prayed that God would either take him away, lest he shoulde be defiled with the like contagion, or that he woulde shew some miracle, either for the conversion or confusion of the Heretique. Not long after, the defires of the holy man were accomplished, and in such a way of judgement, that the relation would sute better with a ring of Scavengers than a noble throng, his bowels burst, as sometimes *Indar* did; *E sic finem adeptus est, in loco immundo & graveolenti;* - his death was equally odious with his life, and that with the place he died in, no sad retiane or pompe of execuie to embalme him, no hearse or winding sheet, but his owne entrailles, and grav'd up with excrements, instead of earth, an end as odious as untimely, as if it proceeded from the hand of vengeance, and not Fate.

And so Saint Ambrose dilates on it — *Non est fortuita mors ubi in sacrilegio pari, pars parile processit exemplum, ut idem subirent supplicium, qui eundem Dominum negaverunt & eundem Dominum prodiderni* — It is no casuall, but a destinatend end, that in a like sacrilege, there should be a like example of punishment, and so both meet in one way of ruine, which had denied and betrayed their Master.

z de fide, cap. 5.

I have now brought this heresie to her grave, but the funerall of this is the resurrection of another, and the re-intertainment of that, of a third. No part of Christ (either in respect of his divinitie or man-hood) but is the mint of a new heresie, which (if I should endeavour (here) either to confute or open) would prove an undertaking fitter for a volume, than a discourse, and for a Librarie, than a volume. It cost the houres of an entire age, and the sweat and elaboratenesse of all the Fathers. Those few sands which are now in their constant course, will be runne out in the very nomination of *Marcionites, Valentinians, Helianites, Apollinarists*, and the residue of that cursed rabble, and so I shall be cast upon your censures, if

The Arraignment

if not as I have beeне weake, yet as I have beeне tedious. I will then open the mouthes of very Heathens, and they shall both speake and confirme this truth, and no lesse appose our adversaries than convince them, an authoritie I know not how unsavoury or unseasonable to a divided Auditorie, where a prophane quotation sounds sometimes as heathenish as a tradition, which in the verie name is cri'd downe as Apocryphall and Romanish; but I must put that upon the hazard, not esteeming the froth either of popular censure or approbation.

Heathens indeed are little above the condition of beasts, if that onely activite a man which animates a Christian, the soule of faith; yet if God please to cast his pearles before these swine, wherefore hath he made us Lords over them, but to vindicate those hallowed and precious things from the hands of unjust possessors? *Præclaræ Ethnicorum dictæ Theologica ab iis, tanquam iustis possessoribus, in usum nostrum transferenda.* It is *Augustinus* in his second booke *De Doctrina Christiana* 4. Chap. Divine truth in Heathen mouthes, is like the Jewels in Egyptian hands, there wants no Alchymist to refine the metall, onely some discreeter Israelite to trans erre the use: he that was brought up at the feet of *Gamaliel*, preaching to the ignorant Idolaters of *Athens*, concludes against them from the mouth of their owne Poets,

—*τι καὶ γένος οὐκεῖ, αἱ σοὶ τοῦτοι οὐκεῖ, αἱ σοὶ τοῦτοι οὐκεῖ;* as some of your owne Poets have said, *Act. 17. 28.* Text enough to gaine, I say, nor authoritie, but applause to his disconfe, and to convince the Heathens shame, if not their faith. Dive with me a little farther into their secrets, and we shall find amongst much *Hay and Stubble*, some *Gold and Precious stones*, doctrines which want no truth to make them sound, onely divine authoritie to make them authentique. It was not impossible that the true light which shines on everie man that commeth into the world, should glimpse into those that sit in darkness, and in the shadow of death; For old Sim-

Simplicius in S. Augustines Confessions 8. Booke 2. Chapter, gives encouragement to a particular inquirie, and concludes in certaine booke of the Platonists—*Deum insinuari, & eis verbum*.—And of this God, and the Word, the very Philosophers were not ignorant, for wee meet with a *Hermes*, and a *Zenon*, stiling the maker and orderer of the Universe—*τόπον, —The Word*—which they inlarge with other attributes of—*Fate, necessitie, God*—and what favours a little of a heathenish relique—*Animum Jovis*—taking—*Jupiter*—in the sense that they doe *God*, as *Laetantius* in his 4. booke de vera Sapient. cap. 9.

But why doe wee rob them of their maiden-honour, and take their sayings upon Tradition meirly ? let them speake themselves in their peculiar and mother-tongue. *Numerius*, a famous Pythagorian (one, who twixt *Plato* and *Moses*, put no difference but of Language, calling *Plato-Mosén, Attica Linguis Loquentem*, —*Moses* speaking the Atticke Dialect) *Dens primus* (that hee) *in seipso quidem existens, est simplex, propterea quod secundum semper est, nonquam divisus ; Secundus, & tertius est unus* : The first God is alwaies existent in himselfe, simple, indivisible, the second and third one ; and a little after, he calls this first God—*Creatoris Dei patrem, —The father of the creating God*. Had they all adored what hee here acknowledged, a Trinitie in unitie (so to bee worshipped) I should then propose their precept not onely to bee embraced, but their practice to be imitated. Search on, and loe that rich Mine of Truth is not yet at her drosie, or bottome, for *Heraclitus* next, one who was wont to call S. John, *Barbarian*, that Evangelist to whom belonged the Eagle, as well for sublimitie of Stile, as Contemplation ; hee—*censet verbum Dei in ordine Principii, atque dignitate constitutum, apud Deum esse, & Deum esse, in quo quicquid factum sit, fuerit vivens, & vita, & ens, tum in corpora Lapsum, carnemque inducum, hominem apparuisse, offendens etiam tunc nature sue magnitudinem* : Harke

The Arraignment

how the *Frog* chaunts like the *Nightingale*, (*It is Maximilianus, Eborici audiendi, non tanquam Philomela, sed Rana*) and curiously counterfeits her in everie straine? How closely this obscure Heathen followes not onely the Gospels truth, but the phrase too? *In the beginning was the Word, and the Word was with God, and was God, all things were made by him, every living Creature, life, and thing, then this Word was made flesh, and appeared man, and even then shewed the glorie of his nature.* How sweetly hee warbles with his Barbarian, as if by an easie labour of Translation hee had bereft him both of Truth and Eloquence? I marvell not now at that Testimonie of *Basil the Great*, upon those words, *In principio erat verbum—Hoc ego nevi, multos etiam extra veritatis rationem positos*—I have knowne many (faith hee) and those put without the pale and list of divine Truth, men merely secular, advancing and magnifying this peece of Scripture, and at length bold to mix it with their owne deccres and writings. And S. *Augustine* seconds it with an instance—*Quidam Platonicus*—A certaine Platonist was wont to say that *the beginning of S. Johns Gospell was worthy to bee written in letters of gold, and preached in the most eminent Churches and Congregations*, in his 10. booke *de Civitate Dei*, c. 29. O the divine raptures and infusions that God doth sometimes betroth to his very enemies! who can but conceive that as the very worst of men have knowledge enough to make them inexcusable; so the best of Heathen had enough to make them Saints, were their faith that hee should bee their Saviour, as great as their knowledge, that hee was the Sonne of God. With what rich Epithetes they bedeck and crowne him—*Mensis Germani, Verbum Luens, Dei Filius*, (it is his saying, who (I know not by what search) found out almost all Truth, *Mercurius Trismegistus*) *the minds blossom, the word that gave light, the Sonne of God.* What else did S. John adde, but that the Word was light? And S. *Augustine* gives

gives this farther testimonie of that heathen, that he spake many things of Christ in a propheticke manner—*esdem veritate, licet non esdem Animi affectu*—with the same truth the Prophets did, but not with the same affection—*promerebit illa Hermes*—. *Dolendo, prouinciabit hec Prophetis, gaudendo*—in his 8. booke *de Civitate Dei*, 23. chapter. And why should we barre some of their Philosophers of a propheticke knowledge, when a Poet shall fill his cheeke with a—*Chara Deum Sololes, Magnum Jovis incrementum*? And if wee looke backe to those Oracles of old, the *Sibylls* sacred Raptures, we shall finde them more like a Christians Comment, than a Heathens Prediction.

*Tunc ad mortales veniet, mortilibus ipsis
In terris similiis, natus Patris omnipotentis
Corpo vestitus—*

Whereof if wee inquire a little into the originall, S. Augustine will tell us that the Greeke copies give us, *In οὐρανοῖς Χειρὶ Θεοῦ σωμή*—Jesus Christ, the Sonne of God, the Saviour; and it is not only probable, but evident, that the Gentiles had a knowledge of Christ as hee was the Word, as it appeareth by that of Serapis unto Thulis, King of Egypt. And it is strangely remarkable, what wonderfull Titles and Inscriptions the Platonists dedicate to his name and memorie, with which (as with a wreath and Laurell) they girt and beautify his Temples, —*Dei verbum, Mundi Opifex, Idea boni, Mundi Archetypum, Moderator, Distributor, Imago primi entis, rationalis Creature exemplar, Pastor, Sacerdos, Ulta bumens, Lux, Sol, Cælumque candens, mentis germen divine, Verbum Lucidum, Filius primogenitus, primi Dei semper viventis Umbra, Vita, Splendor, Virtus, Candor lucis, Character substantie ejus*, and the like, which could not but flow from a heart divinely toucht, and a tongue swolne with inspiration, as Roffelius

In oratione contra Arrian.
Ἄρρεν Θεός,
φ. c.

The Arraignment

tels us in his *Trismegisti Pimandrum*, 1 booke, 107. page. For these and the like sayings, some of the ancient Fathers have conjectured that *Plato* either read part of divine storie, or whilst he travelled in Ægypt, had a taste of sacred truth, out of the sayings of the Hebrewes by an *Amanuensis*, or interpreter; for then many of the Hebrews (the Persians reigning) wandred in Ægypt.

Moreover, *Aristobulus* the Jew, whol flourished in the time of the *Maccabees*, writing to *Ptolemy Philometora*, King of Ægypt, reports that the *Pentateuch* before the Empire of *Alexander the Great*, and the *Persian Monarchy* was translated out of Hebrew into Greeke, part whereof came to the hands of *Plato* and *Pythagoras*; and hee is after peremptory, that the *Peripatetickes* out of the booke of *Moses*, and the writings of the Prophets drew the greatest part of their Philosophie, and it may seeme strange what the Jewish Antiquarie traditions of *Clearchus* (the most noble of that Sect) who in his first—*de somno*—brings in his Master *Aristotle* relating that hee met with a certaine Jew, a reverent and a wise man, with whom he had much conference concerning matters both naturall and divine, and received from him such a hint and specialty of choicer learning which did much improve him in his after knowledge, especially in that of God, as *Josephus*, lib. 1. contra *Appionem*, & *Eusebius* in his 11. *de preparat. Evangelicæ c. 6. Clement. Alexandrin. 5. Stromaton.*

And thus I have at length (though with some blood and difficultie) traversed the opinions of the ancient, and shewed you the errours of primitive Times in their foulest shapes. I have opened the wiles and stratagems of the aduersarie, and how defeated by the chariots of *Israel*, and the horsemen thereof; what Bulwarks and Rampiers the Fathers raised for propugning of Christ's divinitie, and how besieged by cursed heresies, with what success, what ruine.

Let us now returne where we began, and place Christ where

where we found him, before *Abraham*, before the world, where (me thinkes) he now stands like a well-rooted tree in a rough storne, where though wiades blow on him so furiously, that hee is sometimes forced to the earth (as if he were merely humane) yet hee bends againe, and nods towards Heaven (to shew that hee is divine, and but a plant taken thence grafted in our *Eden* here) where though tost up and downe with blasts of Infidelitie, yet when the envy of their breath is spent (as we see a goodly Cedar after a tempest) he stands strait, un-rent, as if he scorned the shock of his late churlish encounter, and dared his blustring Adversary to a second opposition.

Gloria in excelsis Deo.

F I N C I S.

the day and we started just after sunrise
and continued on until about 11 o'clock when we
arrived at the village of Kukpuk where we stopped
to dinner. We were welcomed by the people
and given a seat at the table.

We had a good meal and then continued on
our way. We stopped again at another village
about 10 miles from Kukpuk and were given
a meal there.

We continued on and finally reached our
destination at 4 o'clock in the afternoon.

MOSES and AARON,
OR
THE AFFINITIE OF
Civill and Ecclesiastick power.

A SERMON INTENDED
for the Parliament held at Oxon,
August. 7. 1625.

But by reason of the sudden and unhappy dissolution, then, not preacht, but since upon occasion, was ; at St. MARIES in Oxford,
the 26. of February. 1625.

BY

Humphry Sydenham, M^r of Arts,
and Fellow of WADHAM College
in OXFORD.



LONDON,
Printed by JOHN HAVILAND.

1636.

MOSÈS AND AARON

THE ABRAHAMIC
CIVILISATION'S POCHEGUMICK POWER

CHURCHES, MONASTERIES,
AND THE POLITICAL POWER

-THEIR HIGHEST POINT
OF FLUENCY, INFLUENCE,
AND CIVILISATION, WHICH
WILL BE REACHED IN THE FUTURE.

THEIR HIGHEST POINT
OF FLUENCY, INFLUENCE,
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THEIR HIGHEST POINT
OF FLUENCY, INFLUENCE,
AND CIVILISATION, WHICH
WILL BE REACHED IN THE FUTURE.

... a goodly gift for my friend

... a goodly gift for my friend



TO M Y MVCH DESERVING FRIEND AND BROTHER, FRANCIS

GODOLPHIN, *Esquire,*

This.

MY DEARE SIR,

WHilst others declaine (too justly) against the dull charities of the times, and the coldnesse of affection in their Allies and blood, I cannot but magnifie their worth, in you, where I have met a vertue, scarce exampled by a second, friendship in a Brother. I thought it a high injustice to smother such a miracle, and therefore have here set it upon record; that,

S

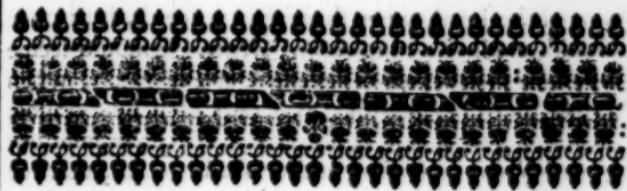
as

The Epistle Dedicatory.

as the age may blush at her other prodigies,
so glorie here, that Ihee back (at length)
brought forth one who hath not lost either
his Nature to his alliance, or pietie to his
Country. A goodnesse seldome paralleld
in these dayes of ours, these degenerate dayes
of ours, when wee may finde a more naturall
correspondence, a livelier heat of affection,
amongst those of savage and barbarous condic-
tion, than in the bosome of our owne Tribe
and Nation. But I may not tax, when I am
to salute, 'tis out of the road of gratulation;
this is intended so, A meere declaration of
my thankfulness for all those your noble
Offices of a reall brother-hood, which
though I have not power (as yet) to satisfie,
I shall have ever will to acknowledge, and
in that loyaltie I persist,

Your most respectfully ingag'd,

H V M. SYDENHAM.



Moses and Aaron,

O R

The affinity of Civill and Ecclesiastickē power.

E X O D . 4 . 1 2 .

Goe, and I will be in thy mouth, and teach thee what thou shalt say.



Ow strangely God compasses what hee projects for his, by the hands of an obscure Agent? *Israell* hath beeene long enough under the groanes of *Aegypt*, it shall be now unoakt from that heavy servitude; and this must bee done by no trodden meanes or ordinary instrument: But one that *Israel* and *Aegypt* too shall stand amaz'd at to see in such a power of substitution, a *Shepherd*. *Moses* a feed-

Cap.3.v.9,10.

Moses and Aaron.

Cap. 3.1.

Cap. 3.4.

Cap. 4.18.

Cap. 3.17.

Cap. 3.2.

Cap. 3.3.

Cap. 5. verf. 6,
7,8,9.

ding his fathers flocke not farre from *Horeb*, the moun-
taine of the Lord, when suddenly a voice doth at once
astonish and invite him, *Moses*, *Moses*. 'Tshould seeme
the affaires were both of necessarie and dispatch, when
the person to bee imployed was thus prest by a double
summons : what shall he doe now ? *His flocke* must bee
left with Jetro in Adidian, and hee shall to *Court*, there to
ransome an engag'd and captiv'd Nation, from the shac-
kles of a Tyrant ; A simple designe for one season'd in the
course conditions of an *Hebreu* and a *Midianite* : Men
knowné more by the largenesse of their folds, than any
eminence for matters of state, most of them being herd-
men, or shepherds. But see how God will extract won-
ders out of improbabilities, and miracles out of both :
Moses shall first see one, and then do many. *Bebold an An-*
gell of the Lord in a flaming fire in a bush, the bush burned
(saith the Text) *and the bush was not consumed*. A vision as
strange as the project hee is now set upon, and doth not
so much take, as stagger him. That it burned and con-
sumed not, ravishes his eyes only, how it should burne and
not consume, his intellectualls ; So that he is now doubly
entranced, in the sense, and in the thought. But there is
more of mysterie involv'd here than the Prophet yet
dreams of, or discovers. God in his affaers requires both
heat and constancy : men of cold and languishing resolu-
tion are not fit subjects for his imployments, but those
which can withstand the shock of many a fiery triall ; they
whose zeale can burne cheerfully in the services of their
God, and not consume. *Moses* therefore shall now to *Pha-*
raoh with as many terrors as messages. Ten times he must
bid the Tyrant let *Israel* goe : every Injunction shall finde
a repulse ; every repulse, a plague ; and every plague, a
wonder. Somewhat a harsh Embassie to a King, and can-
not bee welcom'd but with a scorne, whose disposition is
as impatient of rebuke, as not inur'd to't. Those eares
which have bee nee sleekt hitherto with the supple dialect
of

of the Court, (that oile of Sycophants and Temporizers) will not bee rough't now with the course phrase of a reprove, much lesse of menacing. There's no dallying with the eie of a Cockatrice; I am sure none, with the paw of a Lion; Ruise sits on the brow of offended Sovereignty, each looke sparkles indignation, and that indignation, death. *Moses* is now startled at the imployment, and beginnes both to expostulate and repine.—*Who am I that I should goe unto Pharaob? I am not eloquent, but of slow speech and of a slow tongue?*—Good Lord! In a Prophet what a peece of modestie with distrust? will God employ any whom hee will not accommodate? Hee hath now thrice persuaded *Moses* to this great undertaking. The other as often manifests his unwillingnesse by excuse, as if he woulde either dispute Gods providence, or question his supply. Wee finde therefore this diffidence checkt with a new insinuation of rectifying all defects.—*Who bath made mans mouth, or who makes the dumbe, or the deaf, or the seeing, or the blinde, have not I the Lord?* Why should any further scruple or doubt assaile thee? I that am the God of the *Hebreues* will protect thee; let no waerings of *Israel*, or terroours of *Egypt* any way dismay thee: particular infirmities in their owne person I will mould a new to perfection, or if those vacillations and flutterings of the tongue yet dishearten thee, *Lo Aaron the Levite is thy brother, I know that bee can speake well, take him with thee, and this red too, wherewith thou shalt doe wonders, as dreadfull as unpatter'd. Deliver Pharaob roundly my commands; if hee will not undeafe his eare upon the first Alarum, I will bore it with my thunder.* Why standest thou then any longer so divided? *Goe now, and I will bee in thy mouth, and teach thee what thou shalt say.*—

Moses is dispatcht now, hath his Commission seal'd, each particle of his message punctually delivered him,

Cap. 3. 11.

Cap. 4. 10.

Cap. 4. 10.

Cap. 14. 14.

Moses and Aaron.

wherein (as in all secular and subordinate Embassies) wee finde a Command, a Direction, and a Promise. The Command, *Goe*; The Promise, *I will bee in thy mouth*; The Direction, *Teach thee what thou shalt say*. So hee that is singled out to any service of his God for the advantage of his Israel, must not give back or waver, *Goe*—. If a willing obedience second this command, God promises to assist, *I will bee in thy mouth*; if there be not dash't at the slownesse or unprovidednesse of thy speech, *I will teach thee what thou shalt say*. Once more is there a retired worth, which desires to sit downe to obscuritie, and seemes unwilling to the publike services of his God, hearest thou not this proficience from Heaven? *Goe*. But hast thou once underooke them? bee not discourag'd, here's an —aperians, too—. *I will be in thy mouth*; but am I welcom'd there with reverence and awe? speake boldly then, for, *Ego instrumentum*, *I will teach thee what thou shalt say*—, *Goe then*. But let's first cleare the passage. 'Tis not my intent to shew you *Moses* here in the stormes and troubles of the *Court* and *State*, but of the *Church*. I may not bee too busie with the *Riddles* and *Labyrinths* of the two first; the times are both rough and touchy, I will onely shew you a farre off, how this *Priest* and that *Camelion* vary both their *shape* and *colour*. *Moses* was indeed forty yeers a *Courier*, and the better part of his life a *States-man*, yet he was a *Priest* too (and so I follow him) if you dare take the authoritie of Saint *Augustine*, who though in his second booke on *Exod. 10. quest.* gives *Moses* barely *Principatum*; and *Aaron*, *ministerium*; yet in his Commentaries on the 98. *Psal.* hee thus interrogates, *Si Moses Sacardos non erat, quid erat?* *manquid major Sacerdote?* and the sweet Singer of *Israel*, puts *Samuel* among them that *call upon Gods name*, and *Moses* and *Aaron* amongst the *Priests*, *Psal. 99. 6.*—I have now remov'd all rubs and obstacles, the way is smooth and passeable, what should then hinder *Moses* any longer, *Goe*—.

Com-

*Aug. lib. 2. in.
Exod. quest. 10.
Aug. in Psal. 98.*

*Command and obedience are the body and soul of humane
society, the head and foot of an establish'd Empire: Command
sits as Sovereigne, and hath three Scepters by which it
rules, Authoritie, Courage, Sufficiencie.*

*Obedience, as 'twere the subject, and beares up it's allegiance
with three pillars, *modestie, profit, willingness*. Sometimes Command growes impetuous and rough, and then
'tis no more Sovereignie but Tyrannie—. Againe, Obedience,
upon distaste, is apt to murmur, and growes mutinous,
and so 'tis no more a subject, but a Rebel; where they
kisse mutually, there is both strength and safety; but
where they scold and jarre, all growes to ruine, and combustion.
And this holds not onely in matters Civill, but
in those more sacred. Command from heauen presupposes
in us an obedience no lese of necessarie, than will, and in
God, infallibilitie both of power, and encouragement.
Faintnesse of resolution, or excuse, in his high design-
ments, are but the Teltales of a perfactory scule, how-
ever they pretend to basifalnesse, or humilitie. I cannoſ
ſpeak Lord, or, I am unworthy, were but course apolo-
gies of thoſe that used them, when God had either matter for
their employmēt, or time; And the *Quis ego Domine?*
of *Aboſeſ*, here, findes ſo little of approbation, that it
meets a checke; the Text will tell you in what heat and
tumult, with an *Acenſus furor Jeboe*, the anger of the
Lord was kindled againſt Aboſeſ, and it ſhould ſeeme, in
ſuch violence, that *Abo'eſiſ*, after much traverse and
diſpute, makes that tergiversation of his little leſſe than a
morthall ſtrone, and ſome of the *Hebreues* have ſtrangely pu-
niſht it, with the laſſe of *Cæſar*, perfwading us, the maine
reafon why he came not thither, was his backwardneſſe
in obeying this—proficiton, Goe. But that's a *Thalmudicall*
and wilde fancie, fitter for ſuch giddy inrolements,
than the eares of a learned throng. And as *Aboſeſ* may
not but obey when God layes his command on him, ſo
hee muſt not go without it. *Matthew* muſt bee called
from*

Part 1.

Ier. 1:2

Rom. 1:1

Exod. 3:1

Cap. 4:4.

Tott. in cap. 4.
Exod.

Pever. in Exod.

Moses and Adron.

Match. 9.9.
Galat. 1.5.

Ierem. 14.

Ezay cap. 6.

5

8

5

7

Aquin. 24. 24.
qu. 185. art. 1.

Greg. de Valent.
in loc. Aqui. diff.
10.1.3. par. 2.

from his receipt of it, or none; and he is not honour'd with a true Apostleship, who wants his vocans *sicut Aaron*. That of God to the Pseudo-prophets, was a fearefull Ironie, — *I sent them not, but they ranne*, voluntaries (it should seeme) finde here neither countenance, nor entertainment, but whom God hath prest and sealed to this great warfare; yet the other notwithstanding, in the field, and season'd once to battaile, the retreat is more dangerous, than the adventure.

Wee finde Ezay more active and forward, than any of the Prophets, and yet that spontaneousnesse not chid; who (as if hee would anticipate the cure and choice of God in his owne affaires) makes a hasty tender of his service, with an — *Ecce ego, mitti me*; yet hee had his former convulsions, and pangs too of feare and diffidence; *Woe is mee, for I am a man of polluted lips*. But see how God hammers and workes what hee intends to file, either in person, or by substitute? an Alar must bee the Forge, and a Seraphin the workeman, who with his songs ready, and his coale burning, shall both touch those iniquities, and purge them, and then; and noe till then, *heri am I, Lord send mee*. As therefore to stand still, when God sends out his proficience, argues a ruffe and sullen laziness, so to runne when hee sends not, arrogancie and presumption. That zeale is best qualified, which hath the patience to expect Gods summary, and then the boldnesse to doe his errand.

The Schooleman in his 2^e. 26. 185. question, being to deale of religious persons, straines not the Myter from his discourse, but moderates the quere by dividing it, and thinkes to take away all scruple by making two, whether it bee lawfull to desire Ecclesiastical honour (Episcopall hee Epithetes) or to refuse it beeing enjoyed? Gregorie de Valentia (his Ammanensis here) turnes the perspective from the Object upon the Agent, viewing as well the partie desiring, as the thing desired; where, though hee describe
height

bright of sufficiencie in personall endowments : one Cap. A-
Pe, in all points comoncall, yet hee allowes not a bitt for
his eager appetitie to feed on ; a disopinion'd under-valued
man may not desire it for the dignitie, nor hee that's for-
tune-trodden for the revenue. Bee the person otherwise
ne're so compleatly accommodated, yet the irregularitie
in his appetite strangles his other eminencies, and so hee is
(at once) unworthy, and incapable. Reason and conscience,
will betroth Honour to desert, which yet they divorce
from the immundicie and heat of the desire ; for, if super-
intendencie bee in the appetite more than the office, 'tis pre-
sumpcion. Aquinas doth censur't so, a common practice
of the Gentiles, reproov'd in the Disciples ; *Ite hys-*
tair Princes love to domineere, Mar. 20. if the honouer bee
superior, 'tis ambition, and so merely Pharisaicall, — They
love the uppermost roomes at feasts, and chiche seats at Sy-
nagogges, Matth. 23. If the revenue, it allies to covetous-
nesse, and differs from the sinne of Simon Magus thus,
he proffer'd money for the gifts, these covet the gifts for
the money.

On the other side, to reject the *Ephod* wherewith au-
thoritie would invest thee, checks doubly the refuser, in
wayes of charity, humilitie. Charity seeks no more her owne,
than her neighbours good ; now the charity wee owe unto
our selves, prompts us to search out — *Ostium sanctum*
(as Augustine phrases it) a holy vacancie from these pub-
like cures, but that to the Church bindes us to undergo — *Negotium justum*, the imposition of any just em-
ployment, — *quam sarcinam si nullus impensis, intuende*
vacandum est veritatis, si autem imponitur, sustinenda est
propter charitatis necessitatem ; the Father in his 19. *de Ci-*
viti. Dei, cap. 19. Againe, humilitie tye's us in obedi-
encie to Superiores, so that as ofte as we disobey them
we doe oppugne it, and this (in respect of God) is not
meekenesse, but pertinacie, — *Tunc ante Dei scelos veris affi-*
minilias, cum ad resquendum has quid militem subire pro-

Quer. 1.

Aquinas ut sup.

Mat. 23.

Quer. 2.

 Aquin. & Greg.
ut sup.

 Aug. 19. de Ci-
vit. Dei, cap. 19.

 Mag. Gregor. I.
pars Post. cap. 6.

Moses and Aaron.

capitur, perimur: non est; — Gregorie in part of his Pastoral
6. Chapter.

To avoid then all occasions of publike service for the Church, under a pretence of humilitie or reclusenesse, speakes (too broadly) the delinquent, *refractorie*. Your *Anchoret* that digges his grave in *speculation* merely, and your *Moale* that is earth'd wholly in an affected solitairesse, are not liable so properly to *obseruitie*, as death; such *elaboratenesse* tends not to *perfection*, but *disease*; and we finde an *Apoplexy*, and *sleepe*, no lesse on their *endeavours* than in their *name*; all knowledge is dusted with them, and tis no more a *Nursery* of virtues, but a *Tombe*. And (indeed) such *Silk-wormes* spin themselves into *Flies*, dis-animate, heartlesse *Flies*, life neither for *Church* nor *Common-wealthe*. The *Laurell* and *hoaour* of all secular designs, is the execution; and the happiness of those sacred ones, is not entail'd barely to the *knowledge* of them, but to the *fac & vivere*. And that, not at home only in thy particular intendments, but *abroad* also in thy services for the Church; so that he that retraints at any *Alarmer* Summons of his God, for the common affaires of the Church, to hugge and enjoy himselfe in his solitarie ends, runnes himselfe on the shelves of a rough censure, that of the Father to his *Dracontius*, — *Vereor ne dum propter te fugis, propter alios sis in periculo apud Dominum*. To stand by, and give aime onely, whil's others shooft, and thou thy selfe no mark-man, proclaims thy lazinesse, if not thy impotencie. What a *nothing* is thy *arme*? thy *bow*? thy *shaft*? if not *prallised*, not *bent*, not *drawne up*? or if so glorious a marke, the *Church*? why not *keeld* at? either she must bee unworthy of thy travell, or thine of her. If therefore this thy Mother implore thy aid (so *Augustine* counsels his *Endoxism*) on the one side, hand not with ambition; on the other, leane not to a lazy resuall, weigh not thine owne idlenesse with the necessities and greatness of her burthen, to which (whiles she is in travell)

*Athan. in Epist.
ad Dpac. Episc.
fugient. part. 2.
editio ultima.*

Aug. Epist. 81.

if no good men will administer their helpe; Certe quomodo
maceremini non inveneris; God must then invent new
wayes for our new birth: the Father in his 81. Epistle ad
Eudoxium.

You see then our *Moses* may not hastily thrust himselfe
upon those weightie designes without authoritie and
commission from his God, and yet once summon'd, nor
recoile; but thus having his *Congedeleere* and warrant
from above, wee must now account him in the place of
God; *God indeed,* with a — *sicut* — the Text tells us so,
thrice tells us so, *God to Aaron, God to Israel, God to Pharao;*
'Twere then too high a sacrilege, to rob him of any title
or prerogative, which should wait on the greatnessse of
such a person. Let's give him (what all ages have) *Emin-
encie of place, Office, their Attendants, Honour, Revenue.* I
shall dwell my houre with the two first, with the latter
only, *in Transitu,* and upon *the by,* they being involved in
the two former. And that I may punctually go on, I will
touch first (where I shoule) with the *Eminency-Goe.* —

Exod. 3. 4. 5.

Eminenc. 1. part.

*Tert. de Coron.
militis cap. 10.*

Plin. lib. 8. ca. 2.

*Alex. ab Alex.
lib. 1. cap. 26.*

Which as it was sacred in the first entallment, so in
the propagation most honourable to the times of *Hea-
vens.* For *Tertullian* (speaking of the magnificence and
pompe which attended their superstitions) tells us, that
*their doores, and Hovis, and Altars, and dead, and (what
glorifies all) their Priests were crown'd:* in his *Corona mil-
itum,* cap. 10. And the first crowne which the *Romanes* u-
sed, was the *spicis Corona,* given as a religious Ensigne,
in honour of their *Priests* — *Honosque is, non nisi vita fini-
tut, & exiles etiam, captosque comisatur* — saies my *Histo-
rian*, nought but death could terminate this honour,
which was their companion both in exile and *captivitie.*
They wore the name of *Arvales Sacerdotes,* first institu-
ted by *Romulus,* and *Acca Laurentia* his Nurse, who of
her twelve sonnes having lost one, bee himselfe made up
the number with that title. But here's not all, — *Ter-
minorum sacerorum, & finium, iugis terminandis praeerant,*

PL. n. ut sup.

Numb. 16. 3.

Exod. 29. 6.

* Tim. 2.
Chyt. de ordin.
minist. pag. 506.

Si Regum fulgori
Et principum
Diadema insfu-
tus est quam si
plumbum metallum
ad aurum fulgorem
comparas, Ambr.
ibid.

& interveniebant, they were the peace-makers of the time, and fitter as Arbitrators in matters of contestation betwene man and man, as the great Naturalist in the 18. booke of his Historie, 2. chapter. And who fitter for such a morall office than the Priest ? an honour which these worst of times allow him, though with some turbulence, and indignation : *Moses and Aaron, you take too much upon you,* was the crie of a Jew once, so 'tis now, who would manacle and confine them onely to an Ecclesiastick power, and devest them quite of any civil authoritie, though Moses here had both. But 'twas not without some shew of mysterie, that in the robes of Aaron (I instance now in him, lest perchance they should cavill with his brother *Moses*) there was a crowne set upon the Miter, moralizing a possible conjunction at least of Minister and Magistrate in one person. And Chytreus hath a pathetickall observation from the Apostles *1 Cor. 4. 12.* — *divide aright*, that the Metaphor was first taken from the manner of cutting or dividing the members of the host, Levit. 7. where the fat and kidneses were burnt as a sacrifice to God, but the breast and the shoulder were given to the Priests : the Allegorie carries with it both weight and majestie, here's a breast for counsell, and a shoulder for supportation in matters of government. And no doubt in times of old (even these of the Fathers) the Sacerdotall power, was at a great height, in equall scale with that of their honour, which was so eminent, that Saint Ambrose rankes not the Miter with the Diademe, but in a zealous Hyperbole (pardon the Epithete) preservas it, and makes this comparatively to the other as a sparkle to a flame, or dull lead to burnisht Gold, in his de dignitate Sacerdotiali cap. 2.

I may not follow the Father in his priestly Panegyrickke, 'tis too high, and borders too much on the discipline of the triple crowne, such a crowne as ne're yet girt the temples of King or Priest, but of him that tramples on the

necke

necke of bony; let such insolence invade the right of Potentates, and spurne their Crownes and Scepters in the dust, whilst wee set our *Aaron* at the becke of *Aches*, but the people too at that of *Aaron*. Let the Priesthood doe obeyance, and kisse the feet of *Soveraigntie*; but let not the Laicie turne the heele, and kicke against the sacrednesse of Priesthood. *S. Augustine* upon these words of God to *Aches*, —*Tu eris illi in iis que ad Deum;* — He shall be to thee in stead of a mouth, and thou shalt be to him in stead of God, seemes entranck'd a while, and bringing them to the ballance, and weighing pfectly every scruple, cries out, *Magnum Sacramentum cuiusque figuram gerat,* as if *Aches* were a medium betwix God and *Aaron*, and *Aaron* betwix *Moses* and the people. The morall is plaine, *Soveraigntie* stands betwix God and the Priesthood, and the Priesthood betwix *Soveraigntie* and the people. However the Ceremonies due to either heretofore, in matters of Instaument, stood not at such minitie as we can say they differ'd, they were both mounted, and both crown'd; and though the authoritie were unequall in respect of place, yet not of employmant, *You are full of power by the spirit of the Lord,* *Micah 3. 8.* And *Elijs* could once tell the King, *Hee shold know there was a Prophet in Israel,* *2 KIn. 5. 8.* And in matters of preservation God was as zealous for the safetie of these as them, — *Touch not mine anointed,* and *do my Prophete no harme,* *Psal. 105. 15.* *blood* as also *that*

But let not my zeal to the Priest disprivilege my allegiance to my King. I speake not this to set up *Aches* in competition with *Pharao*, or riddell the dignitie of the Priesthood with that of *Soveraigntie*; but to minde you in what lustre it sometimes shin'd, and how the times now conspire to cloud that glories.

The dayes have beepe, when the *Lidke* was ambitious, not onely of the title of a *Priest*, but the office; for *English* examples in many of them, who thrusting upon *Bishops* of Primitive times, *Shoudes obey and were obeyant,*

Exod. 4. 16.

Aug.lib. 2.Exod.
10.quesst.

Moses and Aaron.

Tert. lib. de Mo-
nog. cap. 12.

obierunt, in his lib. 6. cap. 15. And *Tertullian* (speaking of the insolencies and taunts which the *Laitie* then put upon the *Priesthood*) tells us that they justified their malice and injuries to the *Priest*, by usurping the name, or profaning rather, — *Quam excolimus & infester adversus clerum, tunc omnes Sacerdotes, quia Sacerdotes non Deo, & Patri fecit, quam ad perequationem discipline Sacerdotalis provocamus, deponimus infilar, & pares sumus;* in his booke de *Monogamis*, cap. 12.

It should seeme then the *office* and *name* past honorably thorow all ages, even those of *Infidels*, though the person were sometimes exposed to the persecutions of the time, and suffered under the blasphemies of unchristian tongues; but now tho' very *thick* growes barbarous, and he thinks he hath wittily discountenanced the greatnessse of the calling, that can baffle the *Professors* with the name of *Priest*. But these whilste they intend to wound, they honour vs, and we account them no scars, but glories. Let such children mock on the Prophet, the event (I believe) will prove as horrid as that of old, will you tremble to heare it spoken? you may read it then, and looke pale too, in 2 *King*. 2. 24.

Office 2.

1 Tim. 3. 1.
Lib. 19. Civit. Des
cap. 19.

May it please you now, turne your eyes from the *dignitie*, and reflect upon the *office*. The *office*, a taske indeed, such a one as should rather provoke our endevours, than appetites. If any man desire the *office* of a *Bishop* (let's a while leave the word *Priest*, and fasten upon this, the authoritie may beare it out the better) desires a *good worke*, 1. Tim. 3. 1. *Quia homen operis est, non honoris* (as *Augustine* glosseth it) 'tis a name of *worke*, not *honour*; a *worke* no lesse fearefull, than laborious, no where better figur'd than by *Moses*, here, to *Pharaoh*, repriming *Israel* from *Egypt*, from which 'tis scarce any way differenc'd, but in the difficultie, and therein it exceeds the *ype*; difficultie worthy the travells of the best, were not those labours shoulder'd

shoulder'd and thrust on by vain-glory. *Iste est sedes
cupientem se, & inauditer expectentem, non requirit, sed or-
natim, sed eruditum.* — So *Ualentius super Aquinam.* — This
chaire of Moses is no seat of ambition, but desert; it hates
either an intrader, or pursuer; Hee that gaines it by co-
vetousnesse, or bold desire, dash not possesse; but in-
vade it, and tis not so much his by right of inheritance,
as usurpation.

Their honours fawne only upon humble worths, men
clad and haboured with double eminency, of life, of lear-
ning, those whose vertues have advanc'd them above the
ordinary levell and pitch of popularity. Yet to these nei-
ther without this *proficiere* — to *Adser.* *Gov.* *Clemens* in
his first Epistle, will perswade you: *tis the conclusion of
Saint Peter.* *Augustine* goes further, — *Locus superior sine
quo populus regi non potest, rite administratur ut decet;* — *men indeceter appetitnr.* — Suppose the man worthy of
this place of *Eminencie*, and comes home in matters of
administration, yet hee is to blame in those of *appetite*,
for the *desire* layes open his *unmercifull* *se*; and the School-
man will not flatter him, but concludes it plainly for a
mortal sin. And if we may gueſſe at the childe by the pa-
rent, it best countenanceth *levity*, or *arrogance*, never read
to bee the proper seeds of any vertue. Notwithſtanding
this *desire* (ſometimes) comes not within the compaſſe
of presumption, if the *work* bee the object of our ap-
petite, and not the *honour*, or, if the *honour*, not the *revenue*,
— *Appetere celstitudinem Episcopalem, non eſt ſemper pre-
ſumptio, ſed appetere Episcopatum, ratione celſitudinis, ap-
petere enim celſitudinem, ſupra dignitatem.* — *Gregorie* will
have it ſo. However, if it please you to glance on my
former quotation from the Apostle, twill not ſo much
whet your appetite, as gravell it; for firſt *Bless* limits the
desire, *If any man desire* ? and *tis not meant* — *ambition* —
— of the appetite, or ambition to get the See, but *de
animis*, of the earnest desire to benefit the Church, or ad-
mit

*Greg. de Valent.
in 2a. 2a. disp.
10. q. 3. part. 2.*

*Lib. 19. de Civit.
Dei, cap. 19.*

*Greg. de Valent.
ut supra.*

*Part. 1. Pastor.
cap. 8.*

*1 Tim. 3. 1.
Beza in locum.*

Moses and Aaron.

mit the words will carrie that interpretation, yet the commendation which is annexed truces with the ~~wark~~, nor the desire — *Bonum opus desiderat* — , not — *bene desiderat* — , though it be good what he desires, yet he doth not well to desire it. Men unworthy of what they sue for, onely because they sue for it. And this in Primitive times hath occasioned in many, no lesse a modestie than unwillingnesse in those sacred undertakings, when the Fathers, with a kind of reludancy and feare, were towed on to these high imployments. Nay some, whether through majestic of the place, or roughnesse of the times, or guilt of their owne weaknesse, have parited and breath'd thort in their desires to this great enterprize, and at length exchang'd the honour for an exile. Nazianzen flies into Pontus; Dracontius, into the skirts of Alexandria: and it is tradition'd me by Aquinus, (and he quotes Saint Jerome for it) that Saint Marke cut off his sharte, *Ut Sacerdos: si reprobus haberetur* — They are the Schoole-mans owne words in his 2^a. 2^a. quest. 185. Artic. 1. But 'twill not bee amisse here to take Saint Ambrose — *quamvis non abundet* — with us; that these things were done in the Churches great extremities, when hee that was — *primus in Presbyterio, was, — primus in Martyrio.* "I would require the temper of a brave resolution, and a better zeale, to desire this *Bonum opus*, when 'twas made the touch-stone and furnace of mens faith and constancie, not onely in leading others to the stake, but their owne suffering where they were to be a voluntarie *Holocaust*, and sacrifice to the Church, there to remaine a monument of their Religion, and others tyranny. "Tis true, Histories have furiush us with examples of some which have renounsc'd an Empire, and (which is strange) a Popedom; *Diocletian did one, and Gckfrow, t'other.* The times (we may suppose) were blustring, and the revenues thin at *Rome*, when the honour of the chaire was at once not desir'd and scorn'd. No project now unifid, no stratagem undig'd for;

*Greg. Naz. in prefat. Apol.
Athos. in epist.
ad Dracont.
Episc. fug. ut
Gloss. in prim.
Evang. Marc.*

Part. 2. paſt. c. 3.

Moses and Aaron.

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for ; no reach of policie unfathom'd for the compassing of that great *See*, though by sinister, though by devillish attempt, nay, that's the chiefe engine by which it works. *Tiberius* could once tell a Prince of the *Cels*, that *Rome* had a sword for her conquest, *not an Apothecaries floop*; now they are both too little; *Sword, and poysin, and massacre, and pistol, and knife, and powder*, for the purchase (or at least the strengthening) of the *Triple Crown*.

And I would *Macbrivell* had rendezous'd onely in Jesuited Territories, and not knockt at the gates of Protestant Dominions; 'tis to be fear'd he hath Factors neerer home, those which not only know the backdoores to the Staffe and Miter, but are acquainted with the lock, which if they cannot force or picke, by the finger of policie or greatnessse, they turne with that golden key, which at once opens a way to a purchas'd honour, and a ruine.

Ambition, whither wilt thou? nay, where wilt thou not? to the pinacle of the Temple for the glorie of the world, though thou tumble for it to thy eternall ruine.

The Greeke Philosopher will beg of the Gods, that *he may behold the Sonne so neare*, *as to comprehend the forme, beautie, greatnessse of it, and afterwards bee care not if bee burne*, as if there were no such Martyrdome, as what *Ambition* fires. *Occidat modò imperet*—, was the refolution of *Agrippina* for her *New*; but loe, how the event crownes the unsatiatnesse of her desires? Hee gaines the kingdome, and first dig'd out those bowels which had fostered him, and then that heart which was the throne of such an aspiring thought; crueltie shall I call it, or justice, when the vaine-glory of the mother was penanc'd with the unnaturalnesse of the sonne. Thus loftie mindes (furnisht with a strong hope of the successse of their designes) have embarkt themselves into great actions, and proposing humane ends, as scales to their high thoughts, have been wafted into strange promotions, but after they have (a while) spangl'd in that their firmament

Eudoxus.

Tacit. Annals.

Moses and Aaron.

of honour, they become falling starrs, and so the successe proves as inglorious as the enterprise was bold and desperate. Wee have seldom met with any eminencie that was sudden and permanent : Those which in their *dawn* of Fortune breake so gloriously, meet with a storme at noone, or else a cloud at night. The Sunne that rises in a grey and *sullen* morne, sees clearest ; and indeed *ambition* is too hasty, and is hurried violently to the end it alimes at, without cautelousesse and circumspection to the meane ; but humilitie hath a calme and temperate pace, and stoopes it along in a gentle posture, yet at length attaines her marke, but slowly, as if it went unwilling to honour, and slighted those profers which others sue for. I envy *Scipio Africanus* and *Marcus Portius*, (you know whose 'tis, *Trajanus* to *Plutarch*) more for contempt of offices, than the victories they have wonne, because a Conquerour for the most part is in Fortunes power, but the contempt of offices lieth in prudence. Will you heare the paraphrase? *Tacitus* gives it, *S'pientibns cupido gloria novissima, exiuitur*.— Wise men are so little in the drift of honour, that they loath the sent, 'tis the vanitie they last put off, and there was a time when a modest refusall of them was no by-way to them ; for this shadow once followed, flies ; but fled, followes.— *primatus fugientem desiderat, desideratum bret*, sayes the Father. 'Tis a tricke of primicie to fawne where 'tis not croucht to, but looke coy where it's over-courted, like some weather-cocks, which in a constant and churlish winde beake fairly towards us, but in a wanton blast turne taile.

Hence it is, that in matters of authoritie and preheminence, pride hath for the most part the foile, humilitie they conquest ; that stoopes basely to the title, or the profit, and loses either ; this in a modest distance keepes a loose, till worth invite it, and at length gaines both : so that it is in wayes of promotion, as in some water-works, where one Engine raises it to make it fall more violently, another

*Chrys. Hom. 38.
in Matth.*

another beats it downe that it might mount higher. The advice then of S. Peter comes seasonably here,—*Humble your selves under the mightie hand of God, that hee may exalte you in due time.* The words are not without their strength of emphasis; here is an—*humilitatem*—crown'd with an—*ut exalter*, humble your selves, that hee may exalt, as if *humilitie* were so necessary a disposition to pre-ferment, that without it God might not exalt. But soft, Impostor; Thou which jugglest both with God and with the times, I call not that *humilitie* which is typ'd in the downfall of the looke, or the affected cringe and posture of the body; but the knee of the inward man, which the Witsman of old called, *The character of an holy soule, leading noble hearts slowly to the feasts of friends, but speedily to their succour in calamities;* So that true meeknesse is retinu'd with a double worth, *Charitie, Resolution;* And the Philosopher will tell you, *tis a vertue belongs to the contrarious part of the soule, seated betweene two base extremes, Pusillanimicie, Acrogance. No Buffone, and yet no Baffler,* supporting sometimes injuries, not out of *cowardice*, but *patience*, allaying all tumults and instigations of the soule, to *revenge* or *choller*, not expos'd to any violence of passion, but as temperate in disposition, as settled; no waye in her designe, nor tempest in her thought; she is all calme, not a wind so rough as to move a storne, either in her minde or action. But there is a *squint-eyed humilitie*, which casts one way, and points another; the looke is dejected, still groveling toward the earth, and with such a drasle of mortification, as if it desired no more of it, than would serve it for a grave; when the thought measures out a Diocese, or labours on some greater project, which gain'd, the countenance is cheer'd, the bodie droopes not, and hee can now safely jest it with that old Abbot:

*Querebam prius claves monasterij,
Quibus inventis, nunc rebus incedo.*

V 2

I Pet. 5. 6.

Plato in Timaeo.

And

Moses and Aaron.

Seneca.

Inven. Sat. I.

Aug. Epist. 64.
ad Aurel.

And this subtill Navigator never steeres as hee sets his compasse ; the looke (haply) points you to a formall mecknesse, but the thought still coasts upon Ambition ; yet this glutinous desire seldome anchors any where, but goes on still with a full gale, tillt hath compassed the cape 'tis bound for.—*Habet hoc vitium omnir ambicio, non respicit.* The thirst of Eminencie is headstrong, and runs with a loose bridle. 'Tis too so much below satie-
tie, that it still desires, nay, 'tis hungry even in surfe, and is sharpen'd with the fruition of that it covered ; so that the birth of this title is but the conception of another, one honour roomes not the greatnesse of his thought, our *Aaron* is not contented with an *Ephod*, the rod of *Moses* would doe well too ; Authoritie is slighted, discipline fallen, and corruption crept strangely into the times, but

— *O fortunatum me confide, Romam.* What should a mercifull worth doe with a Consulship ? 'tis a place for thunder, nor clemencie, one that can strike dead exorbitancie with the furrowes of the brow, and quell all vice with the tempest of a looke, one that can both unsheathe the sword of authoritie, and brandish it, if not to reformation, yet to mine. Thus hee would make government the stale both of his pride and Tyrannie, his projects are loftily cruell, so are his actions too, yet still in a hot seat of promotion, which (if they want a trumpet from others commendation) shall borrow one from his owne, and so at once applaud his designes, and justifie them. And indeed this titillation and itch of honour, if it once finde in the bosome of the receiver a faire admittance, doth smoothly insinuate and cheat upon the powers of Reason. But when 'tis thorowly seated and enthron'd there, 'tis no more a guest but a Tyrant, and leaves the Possessor, not a Master, but a Captive, and in this case, I know not whether Saint *Augustine* will pittie his *Anselmus*, or excuse him.—*Et si cuiquam facile sis gloriam non cupere dum negatur, difficil est ea non delectari cum offertur*—in his

64. Epistle. However the Father seemes there to plead only for the delight in glories offer'd, not in the unjust prosecution of thole denied. But our bumble-arrogant walkes not to his *temple of honour by that of veritie*, but invasien ; and of some of his *colleagues*, the Fathers complain'd of old, *Qui nequam divinitus vocati, sed sua cupiditate accusati, culmen regiminis rapient potius, quam assequuntur.* 'Tis S. Gregories line and a strong one too; such a one as the Prophet once laught *Judah* with, *Hos. 8. 4.* *They have set up a King, but not by mee, they would make a Ruler, I knew it not.* Would you have a more punctuall character, that of the Pharisees is most apposite ; They love greetings in the marketes, and to bee called of men, *Rabbi, Rabbi, they bind he thy, &c.* *Math. 23. 7.* *Devout crudelie, Religious arrogance (the Father will make it out) Ob pietatem miseri, ob splendorum infidices,* in his *Apologie, Orat. I.* pag. 44.

*Greg. part. 1.
pref. cap. 2.*

Hos. 8. 4.

Math. 23.

Greg. Nazian.
in prefat. Apol.
edit lat.

But I have followed *Moses* too long as a Magistrate, I must now a while as a Priest, and (what I exchang'd him for) a Bishop. I shal not travell farre, e're I discry them both in a full careere, not farre from the road I left the Magistrate, *Ambition*, but in a more covert, and untrdden way ; a way, however doubly obnoxious to the passenger, because *unwarrable*, because *forbidden* ; no authoritie for his progress, no Lertens patentes from heaven, no proficiscent from his God, *Gos.*, yet he runnes, runs without command, nay, against it, trebly against it, against that, *non dominantes in celum*, feed, but not as Lords over Gods heritage, batensamples, and against that *nolite magistri*, bee not masters, knowing you shall receive the greater condemnation ; nay against the direct prohibitiōn of Christ to his Disciple, — *Will there be any great among you* — *let him bee your servant.* 'Tis high time then this bladder were a little p'tickt, and this impostume launc'd. The bodie of the Church desires it, cries for't, shee is sicke, sicke even unto death, yet no

*I Pet. 5. 3.
James 3. 1.*

Math. 20. 27.

Moses and Aaron.

Physitian in *Israel* will administer, will ? durst not ; Wee are growne so emasculate, and palsie-strucken, in waies of reprehension, the times so censorious, and in a lust of noveltie, that this mount of God which was wont to send out lightnings and thunder to the Israelites below, is now growne a terrore to the *Moses* that shall climbe it. And whereas the Pulpit hath beeene formerly our Tribunall, to judge and sentence the lapses and dépravations of the people, they have made at length a bar for our owne arraignment, and their doom or mercy passes on us, as we shall please or not please, but the verdict runnes much to the fancy of the censurer, which is commonly as barbarous and wilde, as he that gives it. Discourses (and I am sorry I cannot call them Sermons) are so fleeke and wooing for applause, the eares of the times so coy, and pickt for accuratenesse, that to be plaine or home, entitles the speaker to rudenes or Stoicisme, each offer'd annotation is a barbarisme, and every reproofe a libell. The hewing downe of a glorious vice, or the whipping of a sinne in scarlet, *Premunires* him that doth it, and hee growes a tributarie and slave to the frownes and dishonors of the time, — *Unde illa priorum-scribendi quodcumque animo flagrante libret* — *Simplieit* at ? I should seeme Antiquitie had a privilege of venting any thing that proceeded from the simplicitie and truth of an honest brest ; But the thoughts of after-times were choakt with a — *non audeo dicere* — , sincerite was turn'd bankrupt, and truth an exile ; plaine-dealing, pertinacie, and zeale madnesse. But what, shall *Moses* here be tongue-tyed, shall he stutter in the Messages of his God ? *Quid resert dictis ignoscat Mutius annon* ? Pusillanimitie and dejectednesse of spirit in the imployment of thy Maker, is the basest degree of cowardice ; for my part, I have set up my resolution with that of S. Bernard : *Quid me loqui pudest, quod illis non puden facere ? si puden audire quod impudenter egerunt, non puden emendare quod libenter non audiunt.*

Let

Inven. Sat. 1.

Inven. ibid.

Ad Faulc. epist. 2.

Let mee tell however this childe of vaine-glorie, that no touch of male-contentednesse, or spirit of invection puts mee on the justice of these complaints ; But that which the devout Abbot calls, *patient anger, bumble indignation*—even that charitic wherewith hee catechiz'd his ambitious pupill,—*Quæ tibi condolet, quantum non dolenti;*
que tibi miseris, licet non miserabili, & inde magis doler,
quod cum sis dolendus, non doles, & inde magis miseretur,
quod cum miser sis, miserabilis non es, vult te tuum scire dolorem, ut j̄m̄ non habess unde dolere, vult te tuam scire misericordiam, ut incipias miser non esse, in his 2. Epistle, *Ad Fulconem*.

Bern. ad Fulc.
epist 2.

I never yet envied the prosperitie of any, I have sometimes wondred at their wayes of advancement, and now have tract̄ them, and finde a double staire by which they ascend, *zeale, policie*,—(please you to translate the tearms you may, they will beare the christning) *Action, Simonie*,—one of the chiefe meanes to gaine preferment, is, to crie downe the way to it. And he that will have three livings, must first preach violently against two. Non-residency must be a capitall and indispensable crime. Pluralities damn'd, till they be either offer'd, or possest ; when the fish is caught, what makes the net here then ? away with it ; the question is stated on t'other side. *A double Benefice is but one living*, and that swallowed with as little reluctance, as 'twas but now thundreded against, with all the bitternesse that the power of virulence could suggest ; all's well now, the conscience is at peace, and (what is strange) the tongue too. Ere long, Non-residency hangs not in the teeth, but that is easily put off, for the honour of Nicodemus, —*To be a great Master in Israel*,—*Si vivendum sit ius, regnandi causa violandum*,—what matter's it for justice, so we gaine an Empire? or for equitie, so we may insult? The application needs no skrew, 'twill come home of its owne accord to the murmurings of the guilty

Sueton.

Moses and Aaron.

ty bosome ; In the meane time it much staggers mee, to see the reconcilement of two vertuous friends with a base aduersarie ; a Saint in the countenance, an Angell in the tongue, with an Hypocrite at the heart.

Thus (beloved) upon easie inquirie wee may as well descrie an equivocation in the looke, as in the word, and hee that can art it hansomely in wayes of dissimulation, hath not so much two tongues, as two faces ; one looks toward the world, where demurenesse laies on her paint and colour, and this oftentimes deludes, shamefully deludes ; the other towards heaven, and that 's but cursely dawbd in respect of it, for the eye of the Almightye cannot bee dazled, that will discrie her furrowes and deformities, and at length give her a reward answerable to the desert, *her portion with the Hypocrite*, and there I leave it.

This fruiteffe and pernicious branch prun'd, and lopt off, t'other buds, no leſſe dangerous than that, and yet more flourishing, it sprouts now to ſuch a breedth, and height, that it hath almost overshadowed the body of the Church, in ſo much, that the Fowles of the aire lodge in the branches thereof. No Vulture or Raven (emblemes of rapine and greedineſſe) though they devoure and ha-vock it (ſo they have a trick of merchandizing) but nefts and perches there ; nay ſcarce an Owle or Buzzard (now the metaphors of dulneſſe and ſimplicity) but houts and revels there. Times more than calamitous, when the inheritance and patrimonie of the Church ſhall bee thus leaſd out to *avarice and follie*, when thofe her honours, which ſhee entailes upon deſert, ſhall bee heaped upon a golden ignorant, who rarely treads on thofe ſacred prerogatives, without any warranted proficieſſe from God, or man. Wee finde *Moses* trembling here, though encorag'd both by the perfwafion and command of the Almightye,

Almighty, — *Et infirmus quisque ut honestis onus suscipiat, anhelat, & qui ad eis sum valde urgeatur ex propriis, bumerum libenter opprimendum ponderibus submittit alie nis.*

'Tis Gregories complaint in the 1. part of his Pastorall, chap. 7.

Greg par. 1. p. 21.
cap. 7.

Strange monument of weaknesse ! hee that reelest under his owne burthen, stoopes to bee opprest with the weight of others, and loe how hee tumbles to a mortall *sime*. (The Schoolemen doe stile it so) directly opposite to a paire of vertues, *Justice, Charitie; unjust*, that the revenues due to worth shold bee packt upon bulklesse and unable persons, and *uncharitable* for him to undertake the guidance and pasturing of a flocke, who was never train'd up in the conditions of a Shepherd. Neither is he an enemie onely of a double vertue, but a companion of two such sinnes, which seeme to brave and dare the Almighty to revenge on the Prophaner, *Intrusion, Perjurie*; first, in rassing on the profession not legitimate-
ly call'd, then in purchasing her honours. Yet there are, which can say with the Disciples—*Master, we have left all and followed thee*—our birth-right for the Church ; left did I say ? sold it, exchanged the possessions of our Fathers (their vineyard) to purchase thine ; and in stead of that penny which thou givest in lieu of a Crowne, and recompence to thy labourer, wee have given thousands to bee possesst of one, and so thou not hiring us, we have it. But heare S. Bernard schooling his *Eugenius*, and doe not so much blush as tremble, — *Quis mihi det, an sequam moriar videre ecclesiam Dei sicut in diebus antiquis quando Apostoli laxabant retia in capturam, non auri, sed animarum ! quam cupio te illius hereditare vocem cuius adeptus es sedem ? Pecunia tua tecum in perditionem* — *O vox tonans !* The Abbat goes on devoutly in the 238. Epistole *ad Eugenium*.

Greg. de Val: in
2. 2.e.
A quin. dīs 10.
q. 3. punc. 2.

Bern. epist. 238.
ad Eugen.

If that Father be too calme and modest in his reproofe,

*Amb. de dign.
Sacerd cap. 5.*

and cannot rouze blood in the cheeks of the delinquent, S. Ambrose shall startle it, or else scare you with the vision of *Simon Magus*, or *Gebazi*, — *Qui non timentes illud Petri, aut Elizei, Sacerdotalem defamant bonorem, sanctique Episcopatus gratiam pecunias coemserunt*; in his *De dignitate Sacerdotali*, cap. 5.

And indeed, in waies of sufficiency and worth, 'tis the — *si nil attuleris* — damps the preferment; The age can instance in some, languishing and weake in their intellectuals, men without sap or kernell, who (having their store-house well fraught with that *white* and *red* earth) have stumbled on the glories of the time, as if fortune would make them happy in despight of vertue; when others of Christ's followers (were truly his Disciples) are sent abroad with their — *ite & predicate* — barefooted, *without bag or scrip*, but their Commission large — *Omnis Crux* — the wide world is their place of residence, no particular roofe to shelter them, or place of retirednesse to lay their head in. Nay, some that have serv'd a triple Apprentiship to Arts and Sciences, and spent in these our *Athens* the strength of their time and patrimonie, men thorowly ballac'd for those high designes, well kern'd both in yeeres and judgement, lye mouldring for non-imployment, and dasht for slownesse of promotion; when others of cheape and thin abilities, men without growth or bud of knowledge, have met with the honors of advancement, and trample on those dejected bookewormes, which dissolve themselves into industrie for the service of their Church, yet meet neither with her pomp, nor her revenue; nay, some that have wasted their Lampe, and burnt their Taper to an inch of yeeres, having spent those fortunes in the travells of Divinitie, which would largely haue accommodated them for more secular couries, are enforced to retire themselves to the solitariness of some ten-poud Cure, and so spin out the

Moses and Aaron.

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the remainder of their age in a discontented contemplation of their misfortunes ; and (I pray God) not in murmuring against his Church. And this hath occasion'd a maine revolt and apostacie of some from the bosome of this our Mother, where not finding shelter under those wings which had bred them, flutter abroad in other Provinces, and at length train'd up to the Romish Lure ; witness those many *Proselytes* they have gain'd from us (not for matter of conscience, but of fortune) who now keeping their pens in Wormewood, and whetting their tongues keener than any Razor, have wounded and struck thow're the sides of their sometimes Mother, to her great prejudice and dishonour. Where the fault lies, hee that hath but slenderly traffiquet with the occurrences of the time, may judge. Spirituall promotions are slow of foot, and come for the most part haltingly, or in a by-way. A calamitie which best ages have been obnoxious to (those of the Fathers) but by them cried downe with as great violence, as detestation. (*S. Ambrose* will tell with what justice, I cannot, it makes me tremble.) — *Videas in Ecclesia passim quos non merita, sed pecunia ad presbyteratus ordinem provexerunt, mugacem populum, & indoctrinum, quos si percutiatur fideliter velis quis eos prefecerit Sacerdotes, respondent mox & dicunt, Episcopus, & as dedi, quod si non dederim bodie non essent.* — The words are broad enough in their Mother-tongue, they need no renderer, but an applier, if there be any guilt here so past blushing, that can do it, let it thaw into horrour to read on the Father in his — *de dignitate Sacerdotali cap. ult.*

I have beeene too tedious here, you will say too bold ; but I have done nothing but what *Moses* should, followed the commandement of my God, hee bade mee goe, I have obeyed him, and he hath promised to assist mee, for *hee will bee in my mouth*, that's my second circumstance, — *Goe, and I will be in thy mouth, and will teach thee what thou shalt say.*

Ambros. de dignitate Sacerdoti. cap. 5.

Moses and Aaron.

And here I should say more, but time hath silenc'd
mee ; a second opportunitie may perfect all, in the
meane time I shall beg Gods blessing for you,
and your charitie to these. To God
the Father, &c.

Gloria in excelsis Deo.
Amen.

FINIS.

NATVRES OVERTHROW, AND DEATHS TRIVMPH.

A SERMON PREACHED
AT THE FUNERALL OF SIR
JOHN SYDENHAM, Knight, at
Brimpton, the 15. of December.

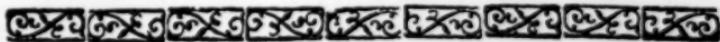
1625.

BY

Humphry Sydenham, M^r of Arts,
and Fellow of WADHAM College
in OXFORD.

*Studeat quisque sic delicta corrigere, ut post mortem non
oporteat pœnam tolerare.*

August. lib. de verâ & falsâ pœnitentiâ.



LONDON,
Printed by JOHN HAVILAND.

1636.

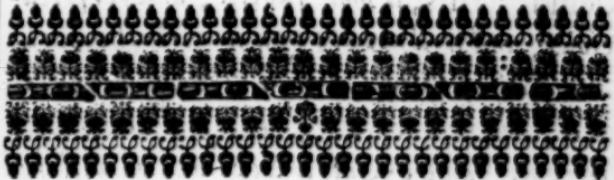
СИЯНИ
УБРЯТЫХ
ПОЧУВСТИЛ

СЛОВА ДОБРОГО
ДОЛЖНОСТИ ЧИТА
СВЯТОЙ АПОСТОЛА ПАУЛА
КО РИМЛЯНОМ

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СЛОВА ДОБРОГО
ДОЛЖНОСТИ ЧИТА



T O M Y MVCH RESPECTED K I N S -

MAN, JOHN SYDENHAM,
Esquire, This.

SIR:

Here is as well an obedience in
matters of desire, as command,
and with me a request hath ever
beene of larger authority than a
Mandate. You were pleas'd (formerly) to im-
portune me for a transcript of this Sermon;
now for the impression of it; I have obeyed
you in either; but I feare 'twill lose some
of the lustre in the perusal, which it found
in the delivery. I am not so happy a master of
my Pen, as of my tongue; nor you (per-
chance) of your care, as of your eye, that
some tinckling fancies may (at once) take and
delude:

The Epistle Dedicatory.

delude ; this, is myre subtile, and perspicacious, and will not bee gull'd with the barke and shell of things, but pierces the very kernell, and the marrow ; 'Tis sometimes with the eare, and eye of a Scholar, as with his fancie, and his judgement ; the one hath many a cheat put upon it by weake impostures, which the other both discovers, and rejects, and sometimes (as it doth here) pitties. What you shall meet with of vigour, and soliditie, entertaine, cherish, 'tis yours ; yours first in the birth, and occasion, now, in the protection, nourishment ; what more languishing, and abortive, lay on the Author, 'tis mine, like me, I lefater it ; However, twill implore your charitie, the charitie of your faire interpretation, not of your benevolence ; which if you shall vouchsafe, you have nobly rewarded the endevours of

Your affectionate kinsman,

H V M. S Y D E N H A M.



NATVRES OVERTHROW, AND DEATHS TRIUMPH.

ECCLES. 12. 5.

Man goeth to his long home, and the mourners walke about the streets.



Ortallie loves no descant ; your
plaine song suites best with blacks,
that which is gravely set to compunction,
sorrow tun'd heavily,
to sighs and lamentations. What
should warbling aires with darted
bosomes and unbalmed hearts ?
what your quaint and youthfull
raptures, wher —— *Mourners walke*
about the streets ? If Zion bee wept for, barpes must be
Y *bawng*

Eccles. 12. 41.

Verse 2.

Verse 3.

3.

Division.

Part 1.

luing upon the willowes ; sad objects require furrowes in the cheeke, and rivers in the eye, and wee then most honour the exequies of our friends , when wee embalme the deceased with our teares. Away then with eares wanton'd to looser Sonnets ; offend not with unchaste attentions these hallowed anthemes, here's broken harmonie ; dirges as fullen, as they are sacred ; panting and heart-broke elegies , such as shoulde bee rather groan'd, than sung. Aske the Preacher (here) and hee will tell you, —The daughters of Musiche are brought low, and the yeeres draw nigh, when wee shall say, we have no pleasure in them. Hee stories of a Sunne, and Moone, and Starres which are obscur'd, and of cloudes that returne not after raine ; as if the world were at her last pang and gaspe, and ready for her funerall. Behold ! the little world is —The keepers of the house have trembled, the strong men bowed themselves , the grinders ceased, and those that looke out of the windowes, darkned ; the Almond tree doth flourishe, and the Grasshopper is a burden , and desire shall failte. —Because—Man goeth to his long home, and mourners walke about the streets.—

Without any racke or violence to the words, they offer themselves to this division. 1. the subject, Man. 2 his condition, transitory condition, exprest by way of pilgrimage,—Goeth. 3 the non ultra, or terminus ad quem , of this his pilgrimage. To his home-inlarged with an epithete— Long home . 4. the state and ceremony it there meets with, —And the mourners walke about the streets. Of these in their order ; first of the subject, Man.

To dwell with circumstancies, and overship the maine, was ever an embleme of negligence , if not of weakness ; each Fabulist will tell you of a dog and a shadow, and what they morall. He that jangles (meerly) about nominals, where matters of realtie and substance fleet by, may speake himselfe a Grammian or a Sophister, scarce a Divine. Of the name of Man, its source and pedigree,

I list

I lift not to discourse ; nor an ignorance so untaught, or understanding dull'd, but would forestall me, or (should I (by chance) meet with some intellectualls, so thin and tender, that could not (as it is a chance I should) scarce an object but would be both your spokesman, and remembrancer ; yonder sad spectacle, that earth, this stone would tell you—*Homo ab humo*, from the ground, *Adam ab Adamah*, from the earth, red earth, not that more solid part of it, but the brittlest, dust, so the curse runs, —*Dust thou art, and to dust thou shalt returne*. In the word Man, in the various acceptation of the word Man, (wherein some syntagmaticall Divines have unprofitably toil'd) Hee not curiouſly or impertinently travell, but without any figurative or metaphoricall sense, take it properly and literally, as the Text gives it me, —*Man*, that is, a reasonable living creature, or rather a reasonable living soule, for so the Spirit of God Christens it, —*The man was made a living soule*, Gen. 2. 7. and the same periphrasis the Apostle uses too, 1 Cor. 15. The first man *Adam* was made —*ανὴρ ζων*, in animam viventem, or anima vivens — a living soule, vers. the 45. yet in the 44. of the same Chapter, hee calls him, *ενυπόγενος* — a living bodie. Either coat hee is justly blazoned by, so wee give the difference rationall, a difference ſo ſpeciall and proper, that it divides him from any other ; for reason is an intellective power, peculiar to man onely, and not communicable to a ſecond creature ; by which *λόγιον*, or (as the Schooleman termes it) *discurſus* ; out of one thing he deduces another, and orders this, by that, both in method and discretion. Hence it is called *λόγος*, and the worke or office of it, *λογισμός*, *discurſus* — *propter animae celeritatem* —, for the volubilitie and nimblenesſe of the soule, by which it traverses and moves from one object to another, from effects to causes, and backe againe, from all things to every thing, and from that (almost) to nothing. And as man was prerogativ'd above others, in respect of perspicacitie, ſo of Empire,

Amb. Pol. s. 35.
Syntog.

Idem, ut supra.

*Fer. in Genis.**Genes. i. 27.**contra Philo.**Plat. Pilgrim.**Gregor. Nazian.**Beasts.**Angels.
Men.*

and dominion, for whereas in other passages of creation, we finde a kind of commanding dialect, —with a *fiat lux*, and *a—producat terra*—. *Let there bee light, let the earth bring forth*; In that of *Adam*, words more particular, of deliberation and advice. —*Let us make man*—, *Man*, a creature of those exquisite dimensions, for matter of body; of those supernaturall endowments, of soule, that now *omnipotencie* bethinkes it selfe, and will consult. The privy Counsell of *Sonne*, and *Holy Ghost*, is required to the moulding and polishing of this glorious peece. *Angells* may *look on*, and *wonder*; *touch*, or *assift*, they may *not*; no, not so much as to *temper* or *prepare the metall*. Here is worke onely for a *Trinitie*. A taske for *Jehovah* himselfe, for *Jehovah Elobim*, the *Father*, by the *Son*, in the *power of the Spirit*. No doubt, somewhat of wonder was a projecting; when a compleat *Deitie* was thus studying its perfection, somewhat that should border upon everlastingnesse; when the finger of God was so choicely industrious, and loe what is produced? *Man*, the master-peice of his designe and workmanship, the great miracle and monument of nature, not onely for exterrnall transcendencies, but the glorie and poynt of inward faculties stamp't, and engraven to the image of his God, through the righteousnesse of an immortall soule; besides, a body so symmetriously composed as if nature had lost it selfe in the harmony of such a feature. *Man*, the abstracte and modell, and briefe story of the universe, —the *astrisque nature vinculum*—, the cabinet and store-house of three living natures, sensuall, intellectuall, rationall, the Analysis and resolution of the greater world into the lesse, the Epitome and *compendium* of that huge tome, that great *Manuscript* and work of nature, wherein are written the characters of Gods *omnipotencie* and power, framing it, disposing it, all in it, to the use and benefit of *man*, of *man* especially, of *man*, wholly; other creatures paying him an awfull obedience, as a tribute, and homage due to their

theit commander in all things, so neere kinne to Deitie, that Melanchthon makes him a *terrestrial transitory God* ! Having little to divide him from a — *Nusser* —, but that one part of him was *mortal*, and that not *created* so, but occasion'd, miserably occasion'd, by *disobedience*.

A little forbidden fruit (from the hand of a fraile creature) shall disinherit it of an eternall privilege, and man is now thrust out of the doores of his everlasting habitation for two prettie toies, *an Apple, and a woman*; how-ever *death hung not on the fruit*, (faith Chrysostome) but the *contempt*, which was not so *voluntary*, as suggested; fond man, that is thus cheated of an assurance of immortality, by a false perswasion that he shall be *immortal*; that — *eris tunc sicut Diu* — hath damp't all; the Serpent perswades him, — if he doe but *rise*, hee shall bee as *God*, when hee hath *tasted*, findes himselfe worse than *man*; a *worme* indeed, *nomen*. Thus hee is at once fool'd out of everlastyngeſſe and the favour of his Maker: the anger of the Lord is now ſore kindled, and his furie smoakes in a double carre against him, and what he was framed of, *earth*; that which hath (hitherto) voluntarily presented her frailtynesse, in *hearts*, and *plants*, and all things requisite for his ſuſtenance; now, *and eft*, and not watered in the bubble and sweat of an induſtrious brow, affords him nothing but *thornes* and *thiftles*; just reward of *disobedience*, *barrennesſe*, and *death*. Lamentable felicitie, which (at height) is but *conditional*, and then *finall*. There is no miserie ſo exquisite, as the ſenſe of a lost happynesse. Calamitie is ſupportable enough, where there is not felt, or ſene, a more honourable condition; but, to be tumbled from a bliffe we were ſometimes master of, is a punctuall wretchedneſſe. *Man*, but now on the *pinnacle* and *spire* of all his glorie, in a moment ſtanckly throwne from it, and with him, all posterite. But, loe, there is mercy even in justice, and life in the very ſentence and law of death. — *The ſeed of the woman ſhall breake the Serpents head.*

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lead — Shee that was (ere-while) a chiefe Instrument in his fall, shall be now a maine agent in his restauration, not to that state wherein he was created, but to that wherein he shall be glorified. The soule (through faith and grace) shall still be preserved immortall, but the body must letten of its primitive condition, the soule as a Sunne that is eclips'd, or clouded, shall shine againe, the body, like some meteor, for a time exhal'd, falleth to the earth from whence it came ; and as lome metals (laid for a space in the boosome of the ground) grow more refined, and purifid, so shall the bodie, *interred a naturall one, rise a glorious.* In the *Intervalum*, as a punishment for transgression, it shall resolve into what it was made of, and it must goe to its long home, the grave ; where wee have now brought it, and would have laid it in, but that the captious berwick violently withstands it, and thus he interposes. *If man returne into earth, as he is earth, then he was mortall before he sinned, and so death seemes to be of nature, and not punishment.* — It is not answered by deniall, but distinction, and wee must (here) criticke betweene *mortale*, *mortuum*, and *morti obnoxium*, mortall, dead, and liable to death. — Wee call that dead which is actually deprived of life & subject to death, what is within the fathome and command of deaths power and tyrannie for sinne, though not actually, yet in time. Mortall two wayes, either for that which by a necessitie of nature ought to die, or for that which as the merit and reward of sinne, can die. The body of *Adam* (before sinne) was of it selfe *mortale* (as mortall is taken in the last tense) because *mutabile*, and that is *mutable*, which of it selfe can suffer change, although it never doe, as the good Angells, and God onely is *immutable*. — *Per se, & natura* (as *Augustine* speakes in his booke *de vera Relig. cap. 13.*) But the bodie of *Adam* was not *mortalium*, to die, if hee had not sinned, but by a *glorious change*, without death, had beeene translated by God into an everlasting incorruptibilitie. It was sin then that

that made man obnoxious to the strokes of death, not any condition, or necessitie of nature, and therefore I know not whether I may call it an error of the Pelagian, or a blasphemous, who would have Adam (had hee not transgressed) dye by the law of nature. Hence he might infer, that death was not a punishment for sinne, and so by consequence Christ not died for it; but we find this (by a Council) long since doomed for an heresie, and an heavy Anathema laid on the Patron of that tenent in Concilio Millevitano, cap. 1. and more particularly by Augustine in his first booke *de Peccatorum meritis & remissione*, cap. 2. You see then that death and all corporall defects, were scourges following the disobedience of the first man, not occasioned by any impulsion or languishment of nature, and Aquinas will reason it thus, — If a man for an offence be deprived of some benefit that is given him, the wanting of this benefit, is the punishment of that offence. To Adam in his state of innocencie there was this boone confer'd from Heaven, that as long as his minde was subiect unto God, the inferior powers of the soule shoulde bee obedient unto reason, and the bodie unto the soule. But because the minde of man (by sinne) did recollect and start backe from this divine subjection, it followed, that those inferior powers also would not bee totally subiect unto reason; whences grew so great a rebellion of the carnall appetite, that the bodie (too) would not bee totally subiect to the soule. Upon this breach death entered, and all that pale band of diseases, and corporall infirmities, for the inhabitation and life of the bodie consists in this, that it bee subiect unto the soule, — *Sicut perfectibile sic perfectioni*, — as the Schooleman speakes, at a thing perfectable to its perfection. On the other side, death, and sicknesse, and languishments of bodie, have reference to the defects of the true subjection of the bodie to the soule. And therefore necessitie of consequence will induce, that as the rebellion of the carnall appetite to the spirit, was a punishment of our first fathers sin; so mortallitie, and all corporall imperfections

imperfections too, as the Schooleman punctually in his 24. 2d. b. 64. quest. 1. Artic. The curse then due to the lapse of our first Parents, hovers not over the soule onely, but, for it, the body ; the body (before) in a blessed way of incorruptibilitie, but not of it selfe, but from the soule, sa. Augustine tells his *Discours*, — *Iam potentia naturae Deus fecit undam, ut ex eius beatitudine, redundet in corpore, plenitudo sanitatis, & incorruptionis vigor*—in his 56. Epistle. His bodie then was not indissoluble by any vi-
gour of immortallitie existing in it selfe, but there was (supernaturally) a power in the soule, divinely given, by which man might preserve his bodie from all corrupti-
on, as long as it remained subject unto God. And the Schooleman hath good ground for it ; for, seeing the
reasonable soule doth exceed the dimensions and proportion
of corporall matter, it was convenient, that in the beginning,
there shold bee a vertue given it, by which the body might
bee rescued from all infirmities, and conserved above the na-
ture of that corporall matter, as the same Aquinas part. i.
quest. 97. Art. 1. The whole man then (mixt of bodie
and soule) was in the creation in a glorious state of im-
mortallitie, but it was with a — *Quodcummodo* — (as Au-
gustine tells us, *de Genes. ad Lit. lib. 6. cap. 25.*) not abso-
lutely, — *Ita ut non posset mori*, — but conditionally — *po-
terat non mori*— It is true, hee had a power not to dye, if
hee had not sinned ; but it was a necessarie he shold dye,
when he had ; otherwise God had beeene as unjust to his
promise, as hee was severe in his command, for so the
charge runnes, — *At that day thou eatest thereof thou shalt
die the death*— He hath eaten, therefore hee must dye—
But from whence commeth this death ? from God, or
from himselfe ? or both ? originally from neither ; not
from God, he cannot be the cause of it, death being a pri-
vation onely, having *name* (saith Augustine) but no ef-
fence ; besides, it is an *Omen* and an ill to nature. What-
soever God made, had an essence, was a species, good ; the
Text

and Deaths Triumph.

169

Text tels us so, six times tels us so, in one Chapter,
Genes. 1. God made the firmament, and it was good. Hee
made the earth, and it was good; in a word, bee saw all that
hee had made, — Et erant valde bona, — they were very good.—
We may not thinke then that God therefore created man,
that hee should dye; or, because death followed his disobeience,
God was the cause of it. Death may bee an in-
strument of his justice, not an effect of his producing. It
is one thing to give the sentence of death, another to bee
the author of it. Indeed *Augustine* sayes (lib. 1. Retract.
cap. 21.) that death (as a punishment) bath reference to
God, not, as an obliquitie; and the Schooleman is at hand
too, with a distinction for a two-fold death, one, as an ill
of humane nature, or a defect incident from mans trans-
gression, that, bee dares not lay on the Almighty, the other,
as it hath some species or resemblance of good, to wit, as it
is a just pessance for his rebellion, this hee doth in his 2^a. 2^e.

164. quest. Art. 1.

As therefore in the creation of the world God is said
to make light, and to separate it from darknesse, not to make
darknesse, as if that were of it selfe some blinde masse and
Chaos, and therefore God chid light out of it; so in the
creation of man God is said to make life (God breathed in-
to him the breath of life) not death, nay hee doth separate
that light from this darknesse, and doth chide life not out
of it, but from it, with a —Cave ne manducas—take heed
thou eat not, for if thou doest, —marte morieris—thou shalt
dye the death. That therefore of the wise man will vindicate
the Almighty from this misprision, —God made
not death, neither bath he pleasure in the corruption of the li-
ving, for he created all things, that they might have their being,
and the generations of the world were healthfull, and there was no
poison of destruction in them.

The wombe then of this great plague of man the
Apostle rips up, — When lust bath concerued, it bringeth
forth sinne, and sinne when it is perfected, bringeth forth
death,

Z

Genes. 1, &c.

Aquinas.

Genes. 1.

Wisdome 1.
13, 14.

Nature's Overthrow,

Aug. in locum.

Genet. 3.

death, Jam. 1. 15. The birth then of sinne is through a conception of lust, and the strength of death through a perfection of sinne. Loe then the cause of this great calamitie discovered ! but how came that ? originally from the man ? no. How then ? — *Through the envie of the devill came death into the world*, the 2. Chapter of the same booke, vers. 24. And therefore Saint *Augustine* calls it, — *mors à mortis* — from the biting of the Serpent. And our Saviour tells us, — *Ille homicida ab initio, John 8.* — *He was a murderer from the beginning* ; whence perceiving man (by his then obedience) advanc'd to that place from which he was headlong'd, now dissolves, and breakes into secret envie ; this envie wrought deceit, deceit concupiscence, that, disobedience, disobedience, sin, sinne, death. So that the envie of the devill is the source and spring-head, deceit, the Conduit, concupiscence, the pipe, the waters conveyed in it, disobedience, sinne, the Channell or Cisterne into which they fall, death. Tell *Adam* then of the forbidden fruit, hee laies it on his wife, — *The woman gave it mee.* Aske the woman, shee puts it on a third, — *The Serpent seduced me.* — Aske the Serpent, there it stayes, and instead of an answer, we finde a curse, — *Because thou hast done this, upon thy belly thou shalt creepe, and dust thou shalt eat all the dayes of thy life.* The man then all this while growes not obnoxious in respect of seduction, but *assent*, the woman of both ; so the Apostle — *Adam was not deceiv'd, — sed mulier in prævaricacione fuit — the woman being deceiv'd was in the transgression, 1. Tim. 2. 14.* If God then aske *Adam*, — *Mum comedisti? Haft thou eaten of that tree of which I commanded thee thou shouldest not eat?* Hee answers not with a — *Mulier seduxit, — the woman hath seduced mee, but only with a — dedisti — shee gave mee, and I did eat.* If hee aske *Evah*, — *Quid fecisti? Woman, what is this that thou hast done?* shee as empty of any other evasion, as of strength, laies all on the shoulders of the seducer, — *with a — Serpens seduxit*

duxit me, — the Serpent seduced mee. God inquires no farther, but sentences, — *I will put enmity betwixt her seed and thy seed, it shall breake thy head, and thou shal bruise his heel,* as it is nimly observed on the 2. booke of the Sentences, distinc*ti*o. 22.

Thus, with some blood, and travell, I have shewed you *men*, in his originall, height, fall ; how created, in what glory thron'd, how sunke, what the sin, the occasioner, the punishment ; whence he was, what he is, whither he must ; earth, from earth, to it ; thither hee shall without reprivall : the sentence is past, the executioner ready, and hee must goe, for — *Man goeth*, that's my second part, his transitory condicione expressed by way of pilgrimage.
Goeth.

Vix supra.

Egidius de Roma.

P A R S II.

Man goeth. —

Rare expression of his frailtie here, if it may not bee more properly said — *bee is gone*, than that *bee goeth*. Our *dayes* (faith the Kingly Prophet) are gone even as a tale that's told, *Psal. 90.* A tale, of no more length than certaintie. Againe, they are *dayes*, not *yeeres*, as if our being (here) depended upon moments, more than time, or if time, that which is present, not in future ; *Daiies* are enough, and *yeeres*, too much, or had we both, loe, they are *gone, gone* even as a tale that's told, a tale, as momentary, as vaine. *Seneca* tells his *Polybius* onely of three parts of life answerable to those of time, past, present, to come, *What we doe, God knowes it short* ; *what we shall doe, doubtfull* ; *what wee have done, out of doubt* : so that our best peece of age is either transitory, or dubious ; and where a wise man discouers either, he will at least suspect change, if not sleight it. Pitch man at highest, ranke him with

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with *Kings, Prophets, Priests*; and wee shall there finde him on his hill of ice, whence hee doth not slip so properly, as tumble : one fayes hee is *a shadow*, another *a smoake*, a third *a vapour*, brave resemblances of his station (here) and durabilitie, when the best commendation wee can bestow on either, is —*they passe, or else they fade*, — As if it were a sinne to say, *they Are, but they Have bee*. The *Grecian* then scarce shot home to the frailtie of man, when hee calls him *αιγαλον* — *a creature of a day*, — hee did that nam'd him — *Hesternum* — *yesterday* — *Wee are but as yesterday, and know nothing*, Job 8. 9. Alasse poore man, no better than a watriish Sun betweene wo swolne clouds, or a breathlesse intermission betweene two fevers, miserie and fate. Loe how they kisse ? *Man that is borne of a woman, hath but a short time to live, and is full of misery*: accurate calamitie ; in method, *borno*, *a short time to live*, full of miserie ; and to make frailtie compleat, the thing *woman* is inserted too. — *Man that is borne of a woman, &c.* David was too prodigall in his similitude, when hee beat out the age of man to the dimensions of *a span* ; an inch, a *punctum*, had beeene bountifull enough, the least Atome types out his glory here, his glorie of life, 'tis breath on Steele, no sooner on than off ; Sun-burnt stubble, at once flame and ashes. Wee are at a good key of happiness, when wee can say — *wee are transitory* — *wee have scarce sometimes*) so much life as to know we dye, even in the very threshold and porch of life, death strangles us ; as if there were but one doore of the sepulchre and the wombe ; so that man is but a *living ghost, breathing dust, death cloath'd in flesh and blood*.

Hee goeth, vanisheth rather, vanisheth like lightning, which is so sudden, and so momentarie, that *wee* more properly say *wee remember it*, than that *we see it*. How is't then, that life is sometimes spun to the *crimson*, and sometimes the *silver thread*, from the *Downe* and *tender wool* in child-hood, to the *Scarle* in the manly cheeke, and

and the tinsell and snow in old age? Indeed, the white head, and the wrinkled countenance, may read you the Annals of threescore and ten, perchance calculate our life to a day longer; what is beyond is trouble, and so was that, and yet hath not this man liv'd long? *diu fuit, non diu vixit*—Seneca replies, How canst thou say hee bath sailed much, whom a cruell tempest takes immediatly, as soone as bee is off the Havens mouth? and after many a churlish assault, of wind, and billow, much traversing his way, was'd and ferg'd to many a danger, bee is at length driven backe the same road, but now be went ou by? this man bath not sailed much, but bath beene much beaten. And indeed wee have here but our—tempestuous intervalla,—'tis not life truly, but calamite. A well glori'd misery, gaudy unhappinesse, glorious vanitie, a troubled Sea, tormented with continuall ebbes, and flowes; sometimes we are shipwracked, alwayes toss't, and thus expos'd to daily blusstrings, we find no Haven but in death. Hereupon the Grecian called the first day of mans life, *γένοντας οὐδὲν*, —a beginning of conflicts—; So that wee shall meet with more troupes of sorrow, (here) then we have meane either to resist, or to appease them.

Considerest thou not (sayes that grave Philosopher) what a kinde of life it is nature presents us with, when shee would teares shoulde bee the first presages of our condition in this world? How pretily Augustine emblemes it in his tender infant, —*Nondum loquiter, & tamen prophetat*, cryes are the first Rhetoricke he uses, by which ere he can speak, hee prophesies; and by a dumbe kinde of divination, wailes out the storie of mans sorrowes here. And now his odors, savours, lassitudes, watchings, humours, meats,drinks, repose, all things, without which he could not live, are but the occasion of his death. And therefore that famous Romane, receiving sudden tidings of the death of his only Son, answered without distractiōn nobly, —*I knew when I begat him he shoulde die*—, life being nothing else but a journey unto death, a going to the

De breuit. vite
cap. 3.

Idem ibidem.

Senec. ad Lucid.
Epist. 70.

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long home. It is a little part of it we live, the whole course of our age, being not *life*, but *time* rather; which we cannot recall being spent, or cause it for present, not to spend, but it treads by us, without noise, and so swiftly, that it is here when we expect it comming, and gone by us, when we thinke 'tis at us. *Man goeth*—, Goes as some curious watch does, wound up (perchance) for an houre, at most, for a day, and then 'tis downe; which time, if it minute right, it is a rare peece; sometimes by distemper, it runs too fast, sometimes set backe, by the providence of the keeper, sometimes, againe, it beats slow, like a dying pulle, by and by, it stands still, as if the whole machine languished; anon some wheele's amisse, or a spring broken, and then we say it is not downe, but disordered, so disordered, that 'tis beyond our Art of rectifying, it must be left to the skill of the Maker; who, to joynit the better funderit, and to make it more firme, for a while destryes it. The great Enginer and framer of the world, will have it so done to our fleshly tabernacles, who by the *workmanship* of death, shall take the whole fabricke of the body into peeces, and for a time, lay it by in the grave, till against the great and appointed day, hee shall new wheele and joynit it, and set it more gloriously a going, by the vertue of the resurrection. So that man not onely *goeth*, (as I told you) but *is gone*, twice gone, dis-sould, by the frailtie of the bodie, to the captivitie of a grave, rebodyed with the soule, to the honour of a resurrection. You see then, man is still in a place of fluctuation, not residence, and he is said to *sojourne* in it, not to *inhabit*. *Wee saile by oyer life, my Lucilius*, (sayes that Divine Heathen, let no squemish eare cavill at the title, for it belongs to Senea.) And *as in the Seas the Shores and Cities fly*; so *in this swift course of time*, wee first lose the sight of our childhood, and then of our youth, and at length discover the straits of old age, at which whether we shall arrive, or no, it is doubtfull; and when we have, dangerous. That late famous (but unfortunate)

unfortunate) Historian, who had run thorow all ages of man, and almost all conditions in them, speaks here not like a speculative, but a practicke and experienced man ; and resembleth his seven ages, to the seven planets ; whereof, our *Infancy* is compared unto the *Moon*, wherein wee seeme onely to live, and to grow as plants doe. Our *second age* to *Mercurie*, in which wee are tator'd and brought up in our first Alphabet and forme of discipline. Our *third age*, to *Venus*, the dayes of our love, daliance, vanitie. *The fourth*, to the *Sunne*, the shining, beautifull, glorious age of man. *The fift*, to *Mars*, in which thorow fields of blood, we hew out a way to honour and victorie, and wherein our thoughts travell to ambitious ends. Our *sixt age*, to *Jupiter*, wherein wee begin to take a strict calculation, and account of our mis-spent times, and bud, and sprout up to the perfections of our understandings. *The seventh*, and last, to *Saturne*, wherein our dayes are fullen, and overcast, in which we finde by trodden experience, and irreparable losse, that our golden delights of youth, are now accompanied with vexation, sorrow ; our lackies and retinue, are but sicknesse, and variable infirmities, which whispering unto us our everlasting habitation, *and long home*, we at length passe unto it, with many a thorny meditation, and perplexed thought, and at last by the industrie of death, finish the sorrowfull busynesse of a transitory life.

Seeing then our bodies are but *earthen cottages*, *bouses of dust*, and *tenements of clay*, the *anvils* which diseases and distempers daily hammer, and beat on ; since our life *doth passe away as the trace of a cloud, and is dispersed as a mist driven by the beames of the Sunne*, why doe wee crowne our dayes with rose buds ? why doe we fill our shelves with *voluptuousnesse*, costly wines, and ointments ? why say wee not to rottennesse, thou art my father ? to the worme, thou art my mother, and my sister ? Why doe wee pamper, and exalt this *journey-man of corruption* & this *drudge* of

Historie of the
World, lib. 1.

Wisd. 1.

Job 17.14.

*Seneca Epist. 7.
ad Lucilium.*

Mors.

Epist. 71.

of frailitie ? this slave of death ? why doe we not remember the imprisonment of the soule ? and that which Cyprian calls, *ber gaole-deliverie* ? why call wee not our actions to the barre ? arraigne them ? checke them ? sentence them ? why doe wee not something that may entitle us to Religion, while it is called to day, *Foole, this night shall thy soule bee taken from thee*, this houre (perchance) this minute, nay this *punctifitium* of it. Who would not speedily draw water out of a river, which he knew would not continuall long in its running ? Who would not suddenly extract somewhat from those wholesome fountains which shoule cherish and refresh the thirstie and barren soule ? why doe we gaspe, and pant, and breath for a little ayre, which nature (for a time) fann's upon us, and takes off at her pleasure in a moment ? why steere we not with desire to our *long home* ? why prepare we not for our progresse, since wee must needs thither ? why crush we not this cockatrice in the egge, and so forestall the venome of that eye whose darting is so fatall ? Shall I believe (sayes Seneca to his *Lucilius*) that fortune hath power in all things over him that liveth, and not suppose rather it can doe nothing to him that knoweth how to die ? 'T is not good to live, but to live well ; and therefore a wise man liveth as much as he ought, not as much as he can. We see the frailitie of others hourly brought upon the Sceane, and how the dayly traffique of disease with us prompts us our mortalitie. Those glorious bulwarkes, and fortresses of the soule, are but sanctuaries of weakness ; languishing, crazy, and batter'd constitutions, but natures warning peeces, the watch-words of a fraile body, which keepe strict Sentinell o're the soule, lest it steale from it, unawares, and so the great enemie both invade, and ruine it. How frequent even amongst Pagans have beeene their — *memento moripos* — ? and a deaths head (you know) was a chiefe dish at an *Egyptian feast*. So should that (yonder) to every recollected Christian, but such

pre-

presents (as those) have beeene of late no great dainties with us, a service of every day, almost of every place (the whole land being little better than a Charnell-house) and wee cannot but see it, and chew on't too, if wee bee not dust already, and that flie in our eyes, and blinde us, and so the complaint of *Cyprian* whip us home—*Nolumus agnoscere, quoniam ignorare non possumus.*

Why should then this sad toll of mortalitie dishearten us ? groanes, and sighes, and convulsions, are the bodies passing-bels, no lesse customary than naturall ; and more horrid in the circumstance than the thing.—*Pompa mortis magis terret quam mors ipsa*, the retinue and complement of death, speake more terrore than the act. The *Adversary, the Judge, the Sentence, the Jailour, the Executioner,* more daunt the malefactor, than the very stroke and cleft of dissolution. Are we so foolish (sayes the good Heathen) to thinke death a rocke which will dash or split us in the whole ; no, 'tis the Port which we ought one day to desire, never to refuse ; into whiche (if any have beeene cast in their younger years) they need repine no more than one which with a short cut hath ended his Navigation. For there are some, whom slacker winds mocke and detaine, and weary with the gentle tediousnesse of a peaceable calme ; others swifter wafted by sudden gusts, whom life bath rather ravish't thither, than sent ; which had they a time delay'd, by some flattering intermissions, yet at length, must of necessitie straunge saile to't. Some faint-hearted *Adrian* will (to his power) linger it, and fearefully expostulate with a parting soule, as if the divorce from the bodie were everlasting, and there should not bee (one day) a more glorious contract ; when an heroicke *Cannius* shall rebuke the teares in his friends cheeke, and thus bravely encounter death and him, —*Why are you sad ? enquire you whether soules be immortall ? I shall know presently.* Brave resolution, had it beeene as Christian-like, as twas bold.

Againe, some effeminate *Alessas* will rather languish

Seneca ad Lucil.
Epist. 52.

Idem ibidem.

Quae nunc abi-
bis in loca, pal-
lidula, rigida,
nudula?

Natures Overthrow,

under the grindings of a Tyrant, than sacrifice the remainder of a famis'd bodie to an honourable death, when a confident *Hilarion* shall dare all those grisly assaults, —*Soule get thee out, thou hast seventeen yeeres served Christ, and art thou now loth to dye?* Once more, some spruce *Agag*, or kenn'd *Amalschite* would bee palfie-strucke with an —*amara mors*—, death is bitter, death is bitter, *1 Sam. 15. 32.* When a *Lubentines* and a *Maximinus* have their breif-plate on, with a —*Domine parati sumus*—, *We are ready to lay off our last garments, the flesh.* And indeed (faith *Augustine*) *Boughes fall from trees, and stones out of buildings*, and why shouold it seeme strange that mortals dye? Some have welcom'd death, some met it in the way, some baffel'd it, in sicknesse, persecution, torments. I instance not in that of *Basil* to the *Arrianated Valens*, ('tis too light) that of *Vincentius* was more remarkable, who with an unabated constancie, thus stuns the rage of his merciless executioner. —*I beseeche you to see the Spirit of God strengthens the tormented more, than the Devill can the bands of the tormentor.* And that you may know a true Martyrdome, is not dash't either at the expectation, or the sense of torture, a *Birhaam* will hold his hand over the very flame of the Altar, and sport out the horridnesse of such a death with that of the *Psalmit*, —*Thou hast taught my hands to warre, and my fingers to battell.* Seeing then we are compas'd with such a cloud of witnessesse, what should scare a true Apostle from his —*Cum pio dissolvi?* Let us take his resolution and his counsell too, —*lay aside every night, and the sinne that doth easily beset us, and let us runne with patience the race that is set before us, Heb. 12. 1.* There is no law so inviolable, as this of *Nature*, that of the *Medes* and *Persians* was but corrupt, to this —*Statutum est omnibus semel mori*— Every true Christian knowes it, and feares it not so much out of opinion, as nature; and why should nature doe it, since 'tis call'd our home, our long home, whither 'tis as certaine

we

wee shall goe, as doubtfull, when ; and therefore I must now preſſe you with Pauls *Obſero vos tanquam advenas*, — *I beſeech you as ſtrangers, and pilgriſms upon earth,* looke not backe to the onions, and flesh-pots here ; put forward for your laſt habitations, know you muſt at length to them, there is no by-way to avoid them, for — *Man goeth to his long home* — , that's my third part, the — *Terminus ad quem* — , of this his travell. — *His long home.*

P A R S III. His long home.

Long home. A periphrasis not of *death* ſo properly, as the grave, the bed-chamber of the body when 'tis dead; or rather, the bed it ſelue (for ſo Job ſtiles it) — *Thou haſt made my bed ready for mee in the darke*, deaths withdrawing roome, corruptions tyring-houſe, natures Golgotha, her Exchequer of rotten treasures, hid there till the day of doome, *Regis Serpentum*, (as the Sonne of Syracke calls it) the randevouz of creeping things, and beſts, and wormes, Ecclius. 10. 11.

Come hither then, thou darling of the world, thou great favourite of fleſh, and blood; thou whose honours (here) are as blooming, as the Lillies, and Roses in thy youthfull cheeke ; know, *Image*, though thy bed bee of gold, and thy bodie of silver, thy ſeat are but of clay, and they will lead downe to this *chamber of death*, where thou maift behold the glory of thy ancestors, as Augustine did at *Rome*, that of Cefars in his Sepulchre. — *An eyeleſſe, cheekeleſſe, worme-gnawne viſage* ; nougħt but *rottenneſſe*, and ſtench, and wormes, and bones, and dufft, and now — *Ubi Cesaris preclarum corpus* (ſaies the Father) *ubi diuīſi- arum magnitudo? ubi catervus Barorum? ubi acies mili-*

Nature's Overtrow,

*Sis altem opus il-
lud sit Angu-
stini.*

*Cyprianus de 4.
bon. novissinis,
Serm. 3. pag. 56.*

sum ? ubi apparatus deliciarum ? ubi thalamus pictus ? ubi lectus Eburneus ? ubi regalis thronus ? ubi mutatoria vestimentorum ? ubi magnificensia ? ubi omnia ? Sibi pariter deficerunt, quando defecit spiritus, & cum in sepulchro, trium brachiorum, reliquerunt cum factore, & putredine--, in his 48. Sermon, *ad fratres in cromo*. Crowne, and Scepter, and Robes, and Treasure, and Sword, and Speare, and Valour, and Youth, and Honour, and (what the world could not (but now) either master or containe) his bodie, trencht in a grave of six cubites, no more, there *Cesar* lies in earthen fetters ; and so shall all dissolved bodies too, till that fearefull arraignment at the great assises. In the meane time, the soule shall bee either wafted hence into *Abrahams bosome*, or else harried to that cave of darknesse, and everlasting horrour ; no third place to purge and refine it, after death ; no Romish trap-doore (through which a bribe'd indulgence may presume to fetch it off at the pleasure of a cheating Confistory) but it hath here-- *sum Purgatorium*--. One of their Purgatory-monsters tells mee so, nay tells a Cardinall so, and bids him pray with *Augustine*, --*Domine bic ure, bic seca, ut in eternum parcas.*

Thus you see, Man is now brought to his--long home--, his soule gone to its place of rest ; but wee may not yet interre the bodie ; that we shall doe anon ; some ceremony remaines to be perform'd first ; for loe, how the *Mourners walke about the streets* ? That's my last part ; the state, and ceremonie man meets with ; in the consummation of his pilgrimage--*The mourners walke, &c.*

PARS IIIIL

The Mourners, &c.

The triumph, and honour, death challenges in the solemne interment of the deceased, hath beeene a ceremonie no lesse venerable, than ancient. Twas almost 3000. yeeres agoe, the *Mourners* (here) walkt about the streets ; after them those of *Hadadrinmon*, in the valley of *Megiddo*, when all *Judah* and *Jerusalem*, returned for *Zorsh*, 2 *Chron.* 35. before both for *Jacob*, in *Goren Atad* beyond *Jordan*—where they mourned (faith *Moses*) with a great and sore lamentation, *Gen.* 50. 10. Such a pompe, of sorrow as was a prelident to all posteritie ; forty dayes the bodie was embalm'd, then threescore and ten more, mourned for, before the Funerall, seven after ; against the day of interment all the tribes must bee summon'd, their families, their allies, and their retinue ; *over their beards, and their little ones, left in Goshen*. I read of no wife, or daughter absent, no tricke of Religion, or pretence of retired sorrow, to keep them off these publike exequies, to whine a dirge or requiem in a corner. No doubt they sadly followed the hearse even to the Sepulchre, thinking a teare wrung over a parting bed not halfe so emphaticall, as that which is dropt into the grave. Besides, *Joseph himself must bee sent for out of Egypt* ; no-employement at Court keepes him off these great solemnities, but he goes up to *Canaan* with all the servants of *Pharaob*, and all the Elders of his house, and all the Elders of the land of *Egypt*, and all his brethren, and his fathers house, and his owne too ; and they buried him (says the Text) in the cave of the field *Machpale* which *Abraham bought of Epbron the Hittite, before Mamre*, *Gen.* 50. 13. And indeed twas

Demptis 306.
*Annis. Salomon enim vixit anno mundi 2930. Ios-
aphat, anno mun-
di 3324. Jacob
2108. Chytra-
us in Chronol.*

Natures Overthrow,

a religious providence the old Patriarches had, in purchasing a possession place for their buriall, and posteritie (a long time) kept it up, even to superstition, thinking their bones never at rest, till they were laid in the Sepulchre of their fathers, which honourable way of interment, in these tympanous and swelling times of ours, (wherein wee warre more about matters of title, than religion) were a good meanes to preserve our names from rottenness; if our contention, and pride, and riot, have left so much of a devour'd inheritance as will serve the dimensions of a dead body.

Some noble mansions of the kingdome (heretofore) have now, scarce, that happynesse. A greene turfe, or a weather-beaten stone, will cover that body, which (ere while) a whole Lordship could hardly cloath; and that life which swum in Tissues, and imbroideriers, in death (scarce) findes a blacke to mourne for't about the streets. Sad Hearse that hath nothing to wait on't to the grave, but the ruines of a familie, nought to weepe ore't, but the blubbrings and languishments of a gentle blood, farre more wounding and deploreable, than the condition of some noble caitife, who rather than hee will allow death the least triumphs in his funeralls, will have his treasurie, honour, religion too (if he had any) earth'd up together in his—*Longhomo*: —a ditch were fitter, and some unnaturall, gouty-fisted heire would like it well; ours doth not, you see, the—*Mourners have walkt about the street*—'Tis well, and an act no lesse of duty, than religion; and those which have beene zealous in't heretofore, have worne the two rich Epithetes of charitable, blessed, ---Blessed are ye of the Lord, (saith David to the men of Jezreel Gilead) that you have shew'd such charitie to your master Saul, and buried him. Buried him, is not enough, 'tis too naked and thin a ceremonie, except these *Mourners* too walkt about the streets: *My Sonnes* (saith Tobit) when I dye, buries mee honestly, Tob. 14. 10. And *Jacob* (on his death-bed)

bed) conjur'd his Sonnes to interre him in a prescript solemnite, and therefore the Text saith, — *They buried him as they had sworne unto their father*, Gen. 50. 6. 12. And indeed those —*Officia postremi muneris*—(as Augustine calls them) those solemn rites which wee strew on the funerals of our deceased friend are no effect of courtesie, but debt, and from an able successour, no lesse expected than required. —*My sonne (faith Syracides) poure thy teares over the dead, and neglect not their buriall*, Ecclius. 38. 66.

And therefore those dispositions are little below barbarous, which snarle at a moderate sorrow, or decent interment of the dead, and had never so much learning, or at least so much charitie, as to interpret that of the Apostle, —*Let all things bee done decently, and in order*, 1 Cor. 14. Had not our Saviour all the Ceremonies of this —*Long home ? the cleane linnen cloaths ? the sweet ointments ? the new Sepulchre ? these Mourners (too) about the streets ?* Hee then that in a wayward opinion shall disallow of either, may well deserve the honour of Jeboiakims funerall, which is not to bee named without pittie, and some scorne, for the Text saith —*he was to be buried like an Ass*—. And, for my part, I wish him the happinesse of an Anchoret, his Cell be his Churche, and hee himselfe both Priest and Graves-man, not to teare or traile after him to his long home, nor a Mourner scene about the streets.

It hath beeene a custome of some barbarous Natioms (but in this not so despicable) to howle their dead to their long home ; others dropt them in with a teare onely, no more —*In ignem posita est, fletur* (saith the Comicke.) That of the Romanes was too gaudy a sorrow, and comes well home to the excesse of pompa in the fate of great ones, now, who though in their life time have flay'd themselves to the world by an ignoble retreat to obscuritie, and miserable thrift, yet at their farewell, and

Going

Jerem. 22. 19.

Natures Overthrow,

Going hence, to give the times a relish and taste of their generouſneſſe, the —— *Mourners ſhall walke about the ſtreets.* A monument muſt bee builte, a Statue rais'd, Eſ- cutcheons hung, for the embalming of his honour, whose name (ſometimes) deſerves more rottenneſſe than his carkaffe.

That worth is canonickall and ſtraight, which is in- roll'd and registred in the impartiall hearts and memo- ries of the people, not in a perfidious Tombe-stone, or perjur'd Epitaph. A vertuous life is a mans beſt Pyra- mide.

Be thy actions unblemifh'd, ſquare'd out to Religion, vertue, Every heart's a Tombe, and every tongue an Epitaph. And thus ballac'd thou needſt not feare any flotings of the times, any moth or gangrene either on thy ſtate, or name; but when death ſhall take downe those rotten ſtuckes wherewith thy earliy ſelf is compoſ'd, thy gray haireſ ſhall goe in peace to their long home, and the —— *Mourners ſhall walke about the ſtreets.*

They have walkeſt now, and done their devoyer in their laſt way of ceremonie. But where's the bodie I promiſd you to interre? ſure ſome Disciple ſtole it away by night, and laid it in its long bome, where it is now under the bondage of corruption. But there is ſomewhat left behinde, which I would willingly pre- ſerve from rottenneſſe, his name: to which, though I may lay ſome challenge in reſpect of blood, little of acquaintance; that, being as great a stranger to mee, as the paſſages of his life, or death; ſo what I ſhall ſpeake, is both traditionarie, and ſhort, very ſhort, thus.

Hee was a man of more reſervedneſſe than exprefſion, both in his act and word, and of the two, hee had rather doe curteſies, than profeſſe them. His outward deportment, and face of carriage (wher no knowne) ſowre and rough. In his paſſions (for which he

he hath suffer'd strangely in the censures of the world; somewhat windy and tempestuous, but such as had authoritie only from the tongue, not the heart, and as soone ore-blowne, as occasion'd, nought else but a greene leafe in a flame, cracke, sparkled, and so out. His rule of friendship the best, not popular, but choice, and there too, where it found trath, no glosse; there unshooke, nobly-constant, his both in his heart, and in his purse; not in his purse, (as Seneca writes of Sicilius, *where nought could bee extracted but an hundred upon an hundred*) or as your Hackney Mynmen for the most part doe, *ten upon the same number*, but that trebled, many times, for nothing, as the clemencie of some unperfusing seroies can testifie. His contribution, and benevolence in way of almes, rather powr'd out, than given, as if povertie had beene the object of his profusenesse, nor of his releefe; yet that without froth of ostentation, without reference to merit, on the grounds of a true charity. His Religion (wherein the world thought hee had wav'd and totter'd) upon his accounts to God, and his iplargements and declarations to his friends, on his death-bed, fast to the Church of England; which, (though in the last act) was beleager'd by some emasculate suggestions, yet blessed bee the circumspection of a carefull Sonne, it stood unbatter'd, and in that loyaltie and strength, hee penitently gave up his soule into the hands of his Redeemer.

And now hee is gone, let his imperfections follow, and the memorie of them rot, and moulder with his bodie; hee had many, some prevalent; and (good Lord) which of us have not in a large proportion! But they are our earthy, and dusty, and asbie part, so they were his; let them bee buried with him; shovell them into his grave; *Earth to earth, ashes to ashes, dust to dust*; let them spring no more,

Nature's Overthrow, &c.

on the foylling and dishonour of his name, in his own uncharitablenesse, but let his ashes rest in peace; for hee is now —*Give us his long life,
home, and the manners have ended
for him about his friends.*

Gloria in excelsis Deo.

Amen.

F I N I S.

